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INDEX

Theosophical Quarterly

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NOTES AND COMMENTS

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THE UNIVERSE AND THE SOUL.

IN the Notes and Comments in the April number of THE THEOSOPHICAL QUARTERLY, we ventured to write of the signs of the times, the change which has, of late, come over the spirit of mankind: "Those that shall come after us will look back to this our day, and speak of it as the time of promise, the first dawn of a wonderful age. . . . The old order changes. The mind of man is entering a new mood. Ideals are altering with an altering view of life." It is at once pleasing and reassuring to find exactly the same note struck in two very remarkable books, one of which has appeared since these words were written, while the other has just come forth in a new edition, the fifth or sixth since last October. The first of these two books is *A Pluralistic Universe*, by William James. The second is Sir Oliver Lodge's *Man and the Universe*.

A Pluralistic Universe is extremely interesting, and in many ways. Everything William James writes, is interesting, in part because of the vigorous and charming way in which he always expresses his thoughts, but even more, because of his insight, force, sincerity, that touch of genius which illumines all his work, and makes him rather a philosopher than a professor of philosophy, "a dusty-minded professorial person," as he himself says. But some of his books are more interesting than others, because, in them, he gives freer rein to his genius, and leaves behind the intricate futilities of dialectic, in which, we fear, he sometimes allows himself to be entangled. For us, the most valuable thing he has yet written, is the smallest of his books, a single lecture only, but with the high theme of Immortality. We venture to quote one or two passages of this earlier work, as an introduction to our consideration of *A Pluralistic Universe*.

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"Suppose, for example," says Mr. James, in the essay on Human Immortality, "that the whole universe of material things—the furniture of earth and choir of heaven—should turn out to be a mere surface-veil of phenomena, hiding and keeping back the world of genuine realities. Such a supposition is foreign neither to common sense nor to philosophy. Common sense believes in realities behind the veil, even too superstitiously; and idealistic philosophy declares the whole world of natural experience, as we get it, to be but a time-mask, shattering or refracting the one infinite Thought which is the sole reality into those millions of finite streams of consciousness known to us as our private selves.

> Life, like a dome of many coloured glass,
> Stains the white radiance of eternity.

Suppose, now, that this were really so, and suppose, moreover, that the dome, opaque enough at all times to the full super-solar blaze, could at certain times and places grow less so, and let certain beams pierce through into this sublunary world. These beams would be so many finite rays, so to speak, of consciousness, and they would vary in quantity and quality as the opacity varied in degree. Only at particular times and places would it seem that, as a matter of fact, the veil of nature can grow thin and rupturable enough for such effects to occur. But in those places gleams, however finite and unsatisfying, are from time to time vouchsafed. Glows of feeling, glimpses of insight, and streams of knowledge and perception float into our finite world.

"Admit now that *our brains* are such thin and half-transparent places in the veil. What will happen? Why, as the white radiance comes through the dome, with all sorts of staining and distortion imprinted on it by the glass, or as the air now comes through my glottis determined and limited in its force and quality of its vibrations by the peculiarities of those vocal chords which form its gate of egress and shape it into my personal voice, even so the genuine matter of reality, the life of souls as it is in its fulness, will break through our several brains into this world in all sorts of restricted forms, and with all the imperfections and queernesses that characterize our finite individualities here below."

Even more mystical is the following sentence, from a later page of the same essay: "We need only suppose the continuity of our consciousness with a mother sea, to allow for exceptional waves occasionally pouring over the dam." The continuity of our consciousness with the mother sea of consciousness: the unity of all souls with the Oversoul. That is the thought which lies at the very

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heart of all our theosophical thinking and living, and we at once establish William James' claim to our cordial interest and admiration by showing that he also has sincerely received and beautifully expressed it.

We come now to his just published book, *A Pluralistic Universe.* The title is quaint and provocative, as doubtless its author intended it to be; but the interest of the book for us goes far beyond what its title suggests; perhaps what interests us most in it, as we shall presently show, interested its author in a less degree, or even did not strike him at all as being the outstanding message of his work. But let us begin with the passage we have already referred to, in which William James joins us in heralding the signs of the times, the beginning of a new age. "Fortunately," says Mr. James, "our age seems to be growing philosophical again—still in the ashes live the wonted fires. Oxford, long the seed-bed, for the English world, of the idealism inspired by Kant and Hegel, has recently become the nursery of a very different way of thinking. Even non-philosophers have begun to take an interest in a controversy over what is known as pluralism or humanism. It looks a little as if the ancient English empiricism, so long put out of fashion here by nobler sounding Germanic formulas, might be repluming itself and getting ready for a stronger flight than ever. It looks as if foundations were being sounded and examined afresh." Our age seems to be growing philosophical again; or, as Sir Oliver Lodge, sounding a somewhat deeper note, says, we are "living in a period of religious awakening." These are among the signs of the times.

A Pluralistic Universe has a twofold interest for us. First, for the luminous and charming passages, in which Mr. James describes and comments on the leaders of modern philosophic thought; and, secondly, because of the total trend of the book, from which we draw a moral, not quite identical, perhaps, with the moral drawn by Mr. James himself. Among the charming passages of comment, we find a good many like this, in which Mr. James criticises a certain academic type of mind: "This is the habit most encouraged at our seats of learning. You must tie your opinion to Aristotle's or Spinoza's; you must define it by its distance from Kant's; you must refute your rival's view by identifying it with Protagoras's. Thus does all spontaneity of thought, all freshness of conception, get destroyed. Everything you touch is shopworn. The over-technicality and consequent dreariness of the younger disciples at our American universities is appalling. It comes from too much following of German models and manners. Let me fervently express the hope that in this country you will hark back to the more humane

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English tradition. American students have to regain relations with our subject by painful individual effort in later life. Some of us have done so. Some of the younger ones, I fear, never will, so strong are the professional shop-habits already."

Here again is a delightful passage: "Let me repeat once more that a man's vision is the great fact about him. Who cares for Carlyle's reasons, or Schopenhauer's, or Spencer's? A philosophy is the expression of a man's intimate character, and all definitions of the universe are but deliberately adopted reactions of human characters upon it. . . . If we take the whole history of philosophy, the systems reduce themselves to a few main types which, under all the technical verbiage in which the ingenious intellect of man envelopes them, are just so many visions, modes of feeling the whole push, and seeing the whole drift of life, forced on one by one's total character and experience, and on the whole *preferred*—there is no other truthful word—as one's best working attitude." "A man's vision is the great fact about him. . . . The systems are just so many visions."

Then Mr. James describes some of the visions of life. Speaking of a certain conception of God, as external creator, he says: "There is a sense, then, in which philosophic theism makes us outsiders and keeps us foreigners in relation to God. . . . Man being an outsider and a mere subject to God, not his intimate partner, a character of externality invades the field. God is not heart of our heart and reason of our reason, but our magistrate, rather; and mechanically to obey his commands, however strange they may be, remains our only moral duty. Conceptions of criminal law have in fact played a great part in defining our relations with him. . . . It has to be confessed that this dualism and lack of intimacy has always operated as a drag and handicap on Christian thought. Orthodox theology has had to wage a steady fight within the schools against the various forms of pantheistic heresy which the mystical experiences of religious persons, on the one hand, and the formal or æsthetic superiorities of monism to dualism, on the other, kept producing. God as intimate soul and reason of the universe has always seemed to some people a more worthy conception than God as external creator. So conceived, he appeared to unify the world more perfectly, he made it less finite and mechanical, and in comparison with such a God an external creator seemed more like the product of a childish fancy. I have been told by Hindoos that the great obstacle to the spread of Christianity in their country is the puerility of our dogma of creation. It has not sweep and infinity enough to meet the requirements of even the

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illiterate natives of India. Assuredly most members of this audience are ready to side with Hinduism in this matter. Those of us who are sexagenarians have witnessed in our own persons one of those gradual changes of intellectual climate, due to innumerable influences, that make the thought of a past generation seem as foreign to its successor, as if it were the expression of a different race of men. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridicial morality and eschatology, its relish for rewards and punishments, its treatment of God as an external contriver, an 'intelligent and moral governor,' sounds as odd to most of us as if it were some outlandish savage religion."

Here again we have the note of the changing age. Mr. James makes even more clear what he believes is being left behind, and what new things are taking its place, in another passage: "The place of the divine in the world must be more organic and intimate. An external creator and his institutions may still be verbally confessed at Church in formulas that linger by their mere inertia, but the life is out of them, we avoid dwelling on them, the sincere heart of us is elsewhere. I shall leave cynical materialism entirely out of our discussion as not calling for treatment before this present audience, and I shall ignore old-fashioned dualistic theism for the same reason. Our contemporary mind having once for all grasped the possibility of a more intimate world-view, the only opinions quite worthy of arresting our attention will fall within the general scope of what may roughly be called the pantheistic field of vision, the vision of God as the indwelling divine rather than the external creator, and of human life as part and parcel of that deep reality."

The rest of Mr. James' book is made up of the visions of four men, he himself being the fourth, accompanied by much very brilliant reasoning. We shall accept his own dictum, that "a man's vision is the great fact about him," and shall try to convey the visions, without even attempting to reproduce the reasoning. The first of the four men is Hegel. Mr. James tells us that "the vision in his case was that of a world in which reason holds all things in solution and accounts for all the irrationality that superficially appears, by taking it up as a 'moment' into itself. This vision was so intense in Hegel, and the tone of authority with which he spoke from out of the midst of it was so weighty, that the impression he made has never been effaced. Once dilated to the scale of the master's eye, the disciples' sight could not contract to any lesser prospect."

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Continuing to illustrate Hegel's thought, Mr. James tells us that "the impression that any *naïf* person gets who plants himself innocently in the flux of things is that things are off their balance. Whatever equilibriums our finite experiences attain to are but provisional. Martinique volcanoes shatter our Wordsworthian equilibrium with nature. Accidents, either moral, mental or physical, break up the slowly built-up equilibriums men reach in family life, and in their civic and professional relations. Intellectual enigmas frustrate our scientific systems, and the ultimate cruelty of the universe upsets our religious attitudes and outlooks. Of no special system of good attained does the universe recognise the value as sacred. Down it tumbles, over it goes, to feed the ravenous appetite for destruction, of the larger system of history in which it stood for a moment as a landing-place and stepping-stone. This dodging of everything by its negative, its fate, its undoing, this perpetual moving on to something future which shall supersede the present, this is the Hegelian intuition of the essential provisionality, and consequent unreality, of everything empirical and finite. Take any concrete finite thing and try to hold it fast. You cannot, for so held, it proves not to be concrete at all, but an arbitrary extract or abstract which you have made from the remainder of empirical reality. The rest of things invades and overflows both it and you together, and defeats your rash attempt. Any partial view whatever of the world, tears the part out of its relations, leaves out some truth concerning it, is untrue of it, falsifies it. The full truth about anything involves more than that thing. In the end nothing less than the whole of everything can be the truth of anything at all."

It would be hard to express more lucidly and admirably the unity of Being, the great truth that we are heirs of the whole, not of the part, that "none of us liveth to himself, and no man dieth to himself," that we are all "made perfect in one." We shall pass over much that Mr. James has to say concerning Hegel's limitations, and go on to what he tells us of the vision of another seer, also a German, Gustav Theodor Fechner: "Born in 1801, the son of a poor country pastor in Saxony, he lived from 1817 to 1887, when he died, seventy years therefore, a typical *gelehrter* of the old fashioned German stripe. His means were always scanty, so his only extravagances could be in the way of thought, but these were gorgeous ones."

"The original sin, according to Fechner, of both our popular and our scientific thinking, is our inveterate habit of regarding the spiritual, not as the rule, but as an exception in the midst of nature.

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Instead of believing our life to be fed at the breasts of the greater life, our individuality to be sustained by the greater individuality, which must necessarily have more consciousness and more independence than all that it brings forth, we habitually treat whatever lies outside of our life as so much slag and ashes of life only; or if we believe in a Divine Spirit, we fancy him on the one side as bodiless, and nature as soulless on the other. What comfort, or peace, Fechner asks, can come from such a doctrine? The flowers wither at its breath, the stars turn into stone; our own body grows unworthy of our spirit and sinks to a tenement for carnal senses only. The book of nature turns into a volume on mechanics, in which whatever has life is treated as a sort of anomaly; a great chasm of separation yawns between us and all that is higher than ourselves; and God becomes a thin nest of abstractions.

"Fechner's great instrument for vivifying the daylight view is analogy. . . . For example: My house is built by some one, the world, too, is built by some one. The world is greater than my house, it must be a greater some one who built the world. My body moves by the influence of my feeling and will; the sun, moon, sea, and wind, being themselves more powerful, move by the influence of some more powerful feeling and will. I live now, and change from one day to another; I shall live hereafter, and change still more. . . . The vaster orders of mind go with the vaster orders of body. The entire earth on which we live must have, according to Fechner, its own collective consciousness. So must each sun, moon and planet; so must the whole solar system have its own wider consciousness, in which the consciousness of our earth plays one part. So has the entire starry system as such its consciousness; and if that starry system be not the sum of all that is, materially considered, then that whole system, along with whatever else may be, is the body of that absolutely totalized consciousness of the universe to which men give the name of God." One can say with some confidence that even the most exacting Hindoos would find no fault with that.

Even more satisfying is what follows: "Speculatively, Fechner is thus a monist in his theology; but there is room in his theology for every grade of spiritual being between man and the final all-inclusive God; and in suggesting what the positive content of all this super-humanity may be, he hardly lets his imagination fly beyond simple spirits of the planetary order. The earth-soul he passionately believes in; he treats the earth as our special human guardian angel; we can pray to the earth as men pray to their saints; but I think that in his system, as in so many actual historic

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theologies, the supreme God marks only a sort of limit of enclosure of the worlds above man. He is left thin and abstract in his majesty, men preferring to carry on their personal transactions with the many less remote and abstract messengers and mediators whom the divine order provides. . . .

"Abstractly set down, his most important conclusion for my purpose in these lectures is, that the constitution of the world is identical throughout. In ourselves, visual consciousness goes with our eyes, tactile consciousness with our skin. But, although neither skin nor eye knows aught of the sensations of the other, they come together and figure in some sort of relation and combination in the more inclusive consciousness which each of us names his *self*. Quite similarly, then, says Fechner, we must suppose that my consciousness of myself and yours of yourself, although in their immediacy they keep separate and know nothing of each other, are yet known and used together in a higher consciousness, that of the human race, say, into which they enter as constituent parts. Similarly, the whole human and animal kingdoms come together as conditions of a consciousness of still wider scope. This combines in the soul of the earth with the consciousness of the vegetable kingdom, which in turn contributes its share of experience to that of the whole solar system, and so on from synthesis to synthesis and height to height, till an absolutely universal consciousness is reached."

Striking and original as this is, much of it was anticipated nineteen hundred years ago, by the Alexandrian Theosophist, Philo Judæus, who, in the twenty-fourth section of his treatise on Creation, writes: "Some things again partake of virtue alone, being without any participation in any kind of vice; as for instance, the stars, for they are said to be animals, and animals endowed with intelligence. . . . Every man in regard to his intellect is connected with divine reason, being an impression of, or a fragment or a ray of that blessed nature." But this idea is far older than Philo. It is Indian; it is Chaldean. The "spirits of the planetary order," as Fechner calls them, closely coincide with the Avalokiteshvara of India, the Chenresi of Tibetan Buddhism, the Planetary Spirits of universal Theosophical thought. But we must leave this intuitional German, with one sentence more of comment, borrowed from Mr. James. "When there is no vision the people perish. Few professorial philosophers have any vision. Fechner had vision, and that is why one can read him over and over again, and each time bring away a fresh sense of reality."

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So we come to the next of Mr. James' seers, this time a representative of "the clear and critical spirit of France." This is Professor Henri Bergson, "a young man, comparatively, as influential philosophers go, having been born in Paris in 1859. . . . Since 1900 he has been professor at the Collège de France." The message which M. Bergson brings, is somewhat complicated and abstruse. It is nothing less than a refutation of the logical faculty itself, or at least a denial that the logical faculty supplies us with real truth. "In the first place, logic, giving primarily the relations between concepts as such, and the relations between natural facts only secondarily, or so far as the facts have been already identified with concepts and defined by them, must of course stand or fall with the conceptual method. But the conceptual method is a transformation which the flux of life undergoes at our hands in the interests of practice essentially and only subordinately in the interests of theory. We live forward, we understand backward, said a Danish writer; and to understand life by concepts is to arrest its movement, cutting it up into bits as if with scissors, and immobilizing them in our logical herbarium where, comparing them as dried specimens, we can ascertain which of them statically includes or excludes which other. This treatment supposes life to have already accomplished itself, for the concepts, being so many views taken after the fact, are retrospective and post mortem. Nevertheless, we can draw conclusions from them and project them into the future. We cannot learn from them how life made itself go, or how it will make itself go; but, on the supposition that its ways of making itself go are unchanging, we can calculate what positions of imagined unrest it will exhibit hereafter under given conditions. We can compute, for instance, at what point Achilles will be, and where the tortoise will be, at the end of the twentieth minute. Achilles may then be at a point far ahead; but the full detail of how he will have managed practically to get there, our logic never gives us—we have seen, indeed, that it finds that its results contradict the facts of nature. The computations which the other sciences make, differ in no respect from those of mathematics. The concepts used are, all of them, dots through which, by interpolation or extrapolation, curves are drawn, while along the curves other dots are found as consequences. . . . Instead of being interpreters of reality, concepts negate the inwardness of reality altogether. They make the whole notion of a casual influence between finite things incomprehensible. No real activities, and indeed no real connections of any kind can obtain if we follow the conceptual logic; for to be distinguishable, according to what I call intellectualism, is to be incapable of connection."

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Mr. James summarises thus his indictment of "Mind, the slayer of the real," though he does not use that phrase: "Thought deals thus solely with surfaces. It can name the thickness of reality, but it cannot fathom it, and its insufficiency here is essential and permanent, not temporary. The only way in which to apprehend reality's thickness, is either to experience it directly by being a part of reality one's self, or to evoke it in imagination by sympathetically divining someone else's inner life." This is, for us, the high water mark of the book, sound and admirable teaching. We must lead the life to know the doctrine. Mind is the slayer of the real.

Now for the moral that we ourselves draw from this charming and illuminating book. In the more systematic Theosophical works, we were told, regarding the constitution of man, that, besides the substance, form and vitality of the external body, and the animal emotion which dominates most of us, there are three higher principles, which were named Manas, Buddhi and Atma. Manas is mind, the intellectual faculty, that which asks questions and forms concepts. Buddhi is something more and higher. It has divine life in it, it is of the nature of illumination, of the nature of the will. Atma is the pure Spirit, at heart one with the All. The essence of this classification, for the present discussion, is this; that the knowledge which we can gain through Manas is only partial, superficial, human and not divine knowledge. For real knowledge, for wisdom, we must go to Buddhi, which knows as the gods know. And Buddhi is the awakened spiritual will. Here, it would seem, is the harbor which Mr. James has sighted, and toward which he is steering his bark, passing by the headlands of Pragmatism and Pluralism. In both of these, the message is, that wisdom comes, not through the logical faculty, but through the will; and this view we have long held, and in many ways sought to express. This, it seems to us, is the moral of this brilliant book.

We have quoted at such length from *A Pluralistic Universe,* that we have not space to do justice to Sir Oliver Lodge's fine and inspiring book, *Man and the Universe,* which we have studied with great and growing delight. There are a few passages, however, which we feel compelled to cite, in order that our readers may share our joy and satisfaction in the book.

Here is a passage, in the spirit of Carlyle: "The endless rumble of the machinery is distressing, perfection is intolerable. Still more intolerable is imperfection not attended to; the machinery groans, lacks oil, shows signs of wear, some of the fabrics it is weaving are hideous; why, why does no one care? Surely the

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manager will, before long, step down and put one of the looms to rights, or scold a workman, or tell us what it is all for, and why he needs the woven fabric, *der Gottheit lebendiges Kleid.* We see that he does not now interfere, not even when things go very wrong; the 'hands' are left to put things right as best they can, nothing mysterious ever happens now, it is all commonplace and semi-intelligible; we ourselves could easily throw a machine out of gear; we do, sometimes. We ourselves, if we are clever enough and patient enough, could even perform the far harder task of putting one right again; we could even suggest fresh patterns; we seem to be more than onlookers—as musicians and artists we can create—perhaps we are foremen; and if ideas occur to us, why should we not throw them into the common stock? There is no head manager at all, this thing has always been running; as the hands die off, others take their places; they have not been selected or appointed to the job; they are only here as the fittest of a large number of whom they alone survive; even the looms seem to have a self-mending, self-regenerative power. And we ourselves—we are not looking at it or assisting in it for long; when we go, other brilliantly endowed and inventive spectators or helpers will take our places. We understand the whole arrangement now; it is simpler than at first we thought.

"Is it, then, so simple? Does the uniformity and the eternity and the self-sustainedness of it make it easier to understand? Are we so sure that the guidance and control are not really continuous, instead of being, as we expected, intermittent? May we not be looking at the working of the Manager all the time, and at nothing else? Why should He step down and interfere with Himself? That is the lesson science has to teach theology—to look for the action of the Deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present. If His action is not visible now, it never will be, and never has been visible."

We must content ourselves with one more passage: "Let us take this question of *guidance.* We must see it in action now or never. Do we see it now? Orthodox theology vaguely assumes it; orthodox science sees it not at all. What is the truth? Is the blindness of science subjective or objective? Is the vision absent because there is nothing to see, or because we have shut our eyes, and have declined to contemplate a region of dim and misty fact? Take the origin of species by the persistence of favourable variations: how is the appearance of these same favourable variations accounted for? Except by artificial selection, not at all. Given their appearance, their development by struggle and inheritance and

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survival can be explained; but that they arose spontaneously by random change without purpose, is an assertion which cannot be justified. Does anyone think that the skill of the beaver, the instinct of the bee, the genius of man, arose by chance, and that its presence is accounted for by handing down and by survival? What struggle for existence will explain the advent of Beethoven? What pitiful necessity for earning a living as a dramatist will educe for us Shakespeare? These things are beyond science of the orthodox type; then let it be silent and deny nothing in the Universe till it has at least made an honest effort to comprehend the whole. Genius, however, science *has* made an effort not wholly to ignore; but take other human faculties—Premonition, Inspiration, Clairvoyance, Telepathy—what is the meaning of these things? Orthodox science refuses to contemplate them; orthodox theology also looks at some of them askance. Many philosophers have relegated them to the region of the unconscious. . . . At present they are beyond the pale of 'science,' but some of them are inside the Universe of fact—all of them, as I now begin to believe—and their meaning must be extracted."

We may contrast this bold plea for a deeper and wiser science with a passage in the last lecture of *A Pluralistic Universe*. "In spite of rationalism's disdain for the particular, the personal, and the unwholesome, the drift of all the evidence we have seems to me to sweep us very strongly towards the belief, in some form, of superhuman life, with which we may, unknown to ourselves, be co-conscious. We may be in the universe as dogs and cats are in our libraries, seeing the books and hearing the conversation, but having no inkling of the meaning of it all. The intellectualist objections to this fall away when the authority of intellectualist logic is undermined by criticism, and then the positive empirical evidence remains. The analogies with ordinary psychology and with the facts of pathology, with those of psychical research, so called, and with those of religious experience, establish, when taken together, a decidedly *formidable* probability in favor of a general view of the world almost identical with Fechner's. The outlines of the superhuman consciousness thus made probable must remain, however, very vague, and the number of functionally distinct 'selves' it comports and carries, has to be left entirely problematic."

We see that these two great men are both feeling after the same truth, in the same direction. What they have already learned, what they discern as possible to be learned, fully supports and justifies what we said as to the signs of the times, the coming of a new age, an age of spiritual and theosophical thought.

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FRAGMENTS.

I WAS weary and sad the other day. Several weeks of hard and discouraging work, which showed no faintest sign of achievement, had sapped my vitality and clouded my skies. I had been wrestling with great social problems and individual relations thereto, and found it all perplexing, involved, disheartening. Life had become not merely hard, but mean and sordid; no fierce conflict, but a dreary treadmill. There was suffering on all sides, the suffering of strong men and of the helpless, little children; perhaps most touching of all, of the dumb creatures to whom we deny, some of us, even a hereafter.

Lying on my table as always was *Light on the Path*. I opened it and read, "Listen to the Song of Life * * * use the learning you have acquired by pain and by the destruction of pain * * * Store in your memory the melody you hear. * * * Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry; it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of the harmony."

It seemed to me that for a long while everything had been very quiet in my room. Perhaps it was that silence that follows the storm. I will not attempt to say. I did not then. That wonderful little book, with its wisdom of all the ages, can perform any miracle, and it would then be only the simplest, the most natural event. This I do know: that that moment showed me plainly how we live on the surface of things, how shortsighted our so-called perspective, how material our view of the Soul and of spiritual life. And this vision of human superficiality did not depress me, but heartened and steadied.

Most often we regard life as though one were looking at a beautiful painting and with myopic vision noted upon the canvas the splash of yellow, the line of green—another splash of blue—incoherent daubs of paint, each one taken alone; or, a few in conjunction, far from pleasing. Whereas, he who sees it as a whole is amazed at the perfection of execution; the unity expressing the mastery of genius.

Why will we not believe that life is a song? Why will we not listen that we may *know* it to be so, because we *hear* it? Men are earnestly searching in all directions to-day for the Kingdom of Heaven, and crying, Lo! here, and, Lo! there. And though so long ago we were warned not to follow after these, we *do* follow,

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some one way, some another, according to our temperament and leaning; only to find sooner or later that all these paths lead into the desert at last; that our kingdom was only the mirage shimmering its fairy towers above distant sands. And all the while we forget those words—the Kingdom of God is within, *within*. For the eyes of our soul are not opened, and we strain these poor earthly eyes striving to make them see that which they will never see through their blur of helpless tears.

I suppose that when first our blindness is healed we shall be like the man in the Bible who cried out that he saw men as trees walking, so grotesque will be our conception. And as with sight, so with hearing. The fragments of the harmony that reach us translate themselves in discords, and so deafened are we by them that all power of musical perception leaves us. By and bye we say, "there is no music."

Let us, for a while, seek that Kingdom within. What if, perchance, it should be there! We have sought it without in many ways and failed. Surely the Master's word is worth a trial. Let us insist each day upon having a quiet time for thought. Those of us who are most busy can take our meal hours, or when we dress, or going from one place of occupation to another. At least we can curtail some of our pleasures for this purpose. If we try it, even ever so little, try to realize this presence of the Kingdom of God within us, we shall find great reward. It will dawn upon us that these moments and these alone constitute our real life; that the rest of life becomes real only as illumined by these; and that here and now we may live in Heaven listening to the Song of Life, which the hearing we have acquired by pain and by the destruction of pain, enables us to understand, and understanding to obey its laws.

CAVÉ.

"A man wronged me. I prayed that I might act rightly towards him. God said: Why not pray also that he may act rightly towards thee?"—THE BOOK OF THE LAST DAYS.

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THOMAS TRAHERNE.

IN 1897 a gentleman bought from a London bookstall two old manuscripts containing verse and prose written by some unnamed author. Scholars who read the manuscripts found the works of great literary value, and investigations were started in the hope of finding some clue to the authorship. After search among old records, a slight clue was discovered, and upon carefully following up this evidence, those interested in the manuscripts became convinced that the works were written some two centuries and a half ago by a clergyman of the Church of England, Thomas Traherne. But of this newly discovered writer's life, only the most meagre information is obtained from the records. He was born about 1636 in Hereford, England, and was the son of a shoemaker. In youth he went up to college at Oxford, became bachelor of arts, and then was ordained for the priesthood. He returned from Oxford to a small parish near his native town, and in the course of pastoral work published a volume on *Christian Ethics* and another on ecclesiastical questions. In 1667 the Lord Keeper of the Seal, Sir Orlando Bridgman, chose Traherne for his private chaplain. The Lord Keeper died in 1672, and two years later Traherne himself died at the age of thirty-eight. Traherne's last will and testament are preserved in the register, and by this will he leaves his papers to the care of his brother. After two centuries and a half some of these papers have now come to light, and have added lustre to a literature already rich.

Traherne's verse was published two or three years ago by Mr. Bertram Dobell of London, but the prose, which is greater than the verse, has only recently appeared, and in America it is not yet known. This new volume, *Centuries of Meditation*, groups its author with Sir Thomas Browne, Henry More, Henry Vaughan and a few other English scholars and divines who in the seventeenth century passed beyond the letter to the spiritual realities of Christianity. And the volume shows further its author's kinship with the mystics of all ages, Plato, St. Francis, Blake, Emerson, Whitman, and the unnamed sages whose fires burn quenchless in Indian skies. Traherne is of that holy company, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

Few who read this new volume will feel any regret over the scanty information about Traherne's daily life, for he records intimately and amply his real, inward life—his spiritual autobiography.

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Personality is only the perishing vehicle of the spirit, and we cannot long for a chronicle of Traherne's doings, because from him the "one Spirit's plastic stress" once more bursts forth in beauty and might. The shadows of his waking dream have fled; all that was Real in Traherne still is, and breathes from this volume.

The *Centuries of Meditations* consists of four complete sections; the fifth century, incomplete, ends with the tenth number. The hundred lyrics which make up each century vary in length from a single sentence to two full pages. The work, written for a woman, bears this dedication:

> "This book unto the friend of my best friend
> As of the wisest Love a mark I send,
> That she may write my Maker's praise therein
> And make herself thereby a Cherubin."

The first number of the First Century states Traherne's purpose in writing:

"An empty book is like an infant's soul, in which anything may be written. It is capable of all things, but containeth nothing. I have a mind to fill this with profitable wonders. And since Love made you put it into my hands I will fill it with those Truths you love without knowing them: with those things which, if it be possible, shall shew my Love; to you in communicating most enriching Truths: to Truth in exalting her beauties in such a Soul."

The first two centuries are composed of passionate and rapturous utterances of Truth, Beauty and Goodness, and in the Third Century begins the spiritual autobiography which is continued in the Fourth.

The movement of Traherne's spirit corresponds to that which Wordsworth has made familiar in his "Ode"—the trailing clouds of glory, the obscuration of light, the faith and philosophic mind. Here is the vision that first spread before Traherne's eyes:

"All appeared new, and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger, which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine. . . . The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and stones of the street were as precious as gold: the gates were at first the end of the world. The green trees when I saw them first through one of the gates transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The Men! O what venerable and reverend creatures did the aged seem! Immortal Cherubims! And young men glittering and spark-

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ling Angels, and maids strange seraphic pieces of life and beauty! Boys and girls tumbling in the street, and playing, were moving jewels. I knew not that they were born or should die; But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared: which talked with my expectation and moved my desire. The city seemed to stand in Eden, or to be built in Heaven. The streets were mine, the temple was mine, the people were mine, their clothes and gold and silver were mine, as much as their sparkling eyes, fair skins and ruddy faces. The skies were mine, and so were the sun and moon and stars, and all the world was mine; and I the only spectator and enjoyer of it. I knew no churlish proprieties, nor bounds, nor divisions; but all proprieties and divisions were mine: all treasures and the possessors of them. So that with much ado I was corrupted, and made to learn the dirty devices of this world. Which now I unlearn, and become, as it were, a little child again that I may enter into the Kingdom of God."

Then follows the total eclipse of the first Light:

"If you ask me how it was eclipsed? Truly by the customs and manners of men, which like contrary winds blew it out: by an innumerable company of other objects, rude, vulgar and worthless things, that like so many loads of earth and dung did overwhelm and bury it: by the impetuous torrent of wrong desires in all others whom I saw or knew that carried me away and alienated me from it: by a whole sea of other matters and concernments that covered and drowned it: finally by the evil influence of a bad education that did not foster and cherish it. All men's thoughts and words were about other matters. They all prized new things which I did not dream of. I was a stranger and unacquainted with them; I was little and reverenced their authority; I was weak, and easily guided by their example; ambitious also, and desirous to approve myself unto them. And finding no one syllable in any man's mouth of those things, by degrees they vanished, my thoughts (as indeed what is more fleeting than a thought?) were blotted out; and at last all the celestial, great, and stable treasures to which I was born, as wholly forgotten, as if they had never been."

"Now the 'Ode on Immortality' does not represent complete restoration—the sun's splendor is still partially eclipsed, the flowers are gemmed with tears, not dew; it is only in the 'Ode to Duty' that they laugh again and drop perfumes."

But for Traherne the light shines again with the primitive and innocent clarity of Infancy. The meadows bloom again with fadeless flowers, and men and angels keep childlike festival with birds

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and trees and sky. Not Wordsworth, but St. Francis and the holy Angelico are Traherne's companions in this jocund play.

"He thought the stars as fair now, as they were in Eden, the sun as bright, the sea as pure. . . . His soul recovered its pristine liberty, and saw through the mud walls of flesh and blood. Being alive, he was in the spirit all his days. While his body therefore was inclosed in this world, his soul was in the temple of Eternity, and clearly beheld the infinite life and omnipresence of God: Having conversation with invisible, spiritual, and immaterial things, which were its companions, itself being invisible, spiritual and immaterial. Kingdoms and Ages did surround him, as clearly as the hills and mountains: and therefore the Kingdom of God was ever round about him. Everything was one way or other his sovereign delight and transcendent pleasure, as in Heaven everything will be everyone's peculiar treasure."

The Friend and Master from whom Traherne learned again the truths which he had known, in childhood, by intuition, "delighted always," Traherne writes in the Fourth Century, "that I should be acquainted with principles that would make me fit for all ages." These principles are what western civilisation has labeled Platonism, though they had come to complete and to eloquent expression, centuries earlier than Plato, in the East. They are revelations of the Oversoul common to all men. They are not originations or exclusive possessions of Plato; they flowed into him from without as they flowed into Dante, into Spenser, Henry More, St. Theresa, Jonathan Edwards, Emerson, and Walt Whitman: as they may flow into any man. (The recurring resemblance of fundamental thought in writer after writer, sage after sage, saint after saint, is not evidence of imitation, conscious or half-conscious. Imitation is of superficials, and the *superficies* of Plato, Dante, St. Catherine, Traherne, and Whitman are as diverse as megatherium and onion. But through megatherium and onion runs the rhythmic life-force. And under the surfaces of men, separated by seas and centuries, there is this fundamental resemblance, identity of impulse, the stirring of the Oversoul.)

The teaching of the Oversoul common to all men, to which, and to all of which, every man is an inlet, is basic with Emerson. And it is the foundation on which is built Traherne's logical structure. Of his many eloquent numbers that clearly evidence the identity of the Oversoul with every individual soul I quote two:

"But what creature could I desire to be which I am not made? There are Angels and Cherubim. I rejoice, O Lord, in their happiness, and that I am what I am by Thy grace and favour. Suppose, O my Soul, there were no creature made at all, and that God making

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Thee alone offered to make Thee what Thou wouldst: What couldst Thou desire; or what wouldst Thou wish, or crave to be? Since GOD is the most Glorious of all Beings, and the most blessed, couldst thou wish any more than to be His IMAGE! O my Soul, He hath made thee His Image. Sing, O ye Angels, and laud His name, ye Cherubims: Let all the Kingdoms of the Earth be glad, and let all the Host of Heaven rejoice for He hath made His Image, the likeness of Himself, His own similitude. What creature, what being, what thing more glorious could there be! God from all Eternity was infinitely blessed, and desired to make one infinitely blessed. He was infinite Love, and being lovely in being so, would prepare for Himself a most lovely object. Having studied from all Eternity, He saw none more lovely than the Image of His Love, His own Similitude. O Dignity unmeasurable! O exaltation passing knowledge! O Joy unspeakable! Triumph, O my Soul, and rejoice for ever! I see that I am infinitely beloved. For *infinite Love hath exprest and pleased itself in creating an infinite object.* God is Love, and my Soul is Lovely! God is loving, and His Image amiable. O my Soul these are the foundations of an Eternal Friendship between God and Thee. He is infinitely prone to love, and thou art like Him. He is infinitely lovely and Thou art like Him. What can more agree than that which is infinitely lovely, and that which is infinitely prone to love! Where both are so lovely, and so prone to love, joys and affections will be excited between them! What infinite treasures will they be to each other! O my God Thou hast glorified Thyself, and Thy creature infinitely, in making Thine Image! That is fitted for the Throne of God. It is meet to be Thy companion! It is so sublime and wonderful and amiable, that all Angels and Men were created to admire it: As it was created to admire Thee, and to live in communion with Thee for ever."

"Miraculous are the effects of Divine Wisdom. He loveth every one, maketh every one infinitely happy: and is infinitely happy in every one. He giveth all the world to me, He giveth it to every one in giving it to all, and giveth it wholly to me in giving it to every one for every one's sake. He is infinitely happy in every one: as many times therefore as there are happy persons He is infinitely happy. Every one is infinitely happy in every one, every one therefore is as many times infinitely happy as there are happy persons. He is infinitely happy above all their happiness in comprehending all. And I, comprehending His and theirs, am Oh, how happy! Here is love! Here is a kingdom! Where all are knit in infinite unity. All are happy in each other. All are like Deities. Every one the end of all things, every one supreme, every one a treasure, and the joy of all, and every one most infinitely delighted in being so. All

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things are ever joys for every one's sake, and infinitely richer to every one for the sake of all. The same thing is multiplied by being enjoyed. And He that is greatest is most my treasure. This is the effect of making Images. And by all their love is every Image infinitely exalted. Comprehending in his nature all Angels, all Cherubims, all Seraphims, all Worlds, all Creatures, and GOD over all Blessed for ever."

Belief in the dominance and immanence of the Oversoul leads both Emerson and Traherne to recognition of spiritual laws governing the Universe which are only spiritually perceived by the eyes of the inward man. And these perceptions of the spiritual man, to use St. Paul's metaphor, are the solid and eternal realities. Actual things are merely shadows of these ideal existences.

"We could easily show that the idea of Heaven and Earth in the Soul of Man, is more precious with God than the things themselves and more excellent in nature. Which because it will surprise you a little, I will. What would Heaven and Earth be worth, were there no spectator, no enjoyer? As much therefore as the end is better than the means, the thought of the World whereby it is enjoyed is better than the World. So is the idea of it in the Soul of Man, better than the World in the esteem of God: it being the end of the World, without which Heaven and Earth would be in vain. It is better to you, because by it you receive the World, and it is the tribute you pay. It more immediately beautifies and perfects your nature. How deformed would you be should all the World stand about you and you be idle: Were you able to create other worlds, God had rather you should think on this. For thereby you are united to Him. The sun in your eye is as much to you as the sun in the heavens. For by this the other is enjoyed. It would shine on all rivers, trees, and beasts in vain to you could you not think upon it. The sun in your understanding illuminates your soul, the sun in the heavens enlightens the hemisphere. The world within you is an offering returned, which is infinitely more acceptable to God Almighty, since it came from Him, that it might return unto Him. Wherein the mystery is great. For God hath made you able to create worlds in your own mind which are more precious unto Him than those which He created; and to give and offer up the world unto Him, which is very delightful in flowing from Him, but much more in returning to Him. Besides all which in its own nature also a Thought of the World, or the World in a Thought, is more excellent than the World, because it is spiritual and nearer unto God. The material world is dead and feeleth nothing, but this spiritual world, though it be invisible, hath all dimensions, and is a divine and living Being, the voluntary Act of an obedient Soul."

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The infallible working of these inviolable spiritual laws leads, by consequence, both Emerson and Traherne to cheerful acceptance of the actualities that environ them. "Accept the place the Divine Providence has found for you," counsels Emerson; and Traherne, anticipating Pippa, writes: "This estate wherein I am placed is the best for me: tho' encompassed with difficulties, it is my duty to think so, and I cannot do otherwise. I cannot do otherwise without reproaching my Maker: that is, without suspecting, and in that offending this goodness and Wisdom."

In accordance with the dictates of these spiritual laws both men fashion the conduct of life. The prizes of the world—fortune, fame, dominance—are superseded by subtler, invisible possessions—the pearl of matchless lustre, the peace of God, Felicity. Every external object or possession one parts with in order to obtain this jewel of the soul. In words that call up the holy memory of George Fox, Traherne declares his resolve. His words seem quaint, so alien is their melody from the tumultuous janglings of contemporary ambitions.

"When I came into the country, and being seated among silent trees, and meads and hills, had all my time in mine own hands, I resolved to spend it all, whatever it cost me, in the search of happiness, and to satiate that burning thirst which Nature had enkindled in me from my youth. In which I was so resolute, that I chose rather to live upon ten pounds a year, and to go in leather clothes, and feed upon bread and water, so that I might have all my time clearly to myself, than to keep many thousands per annum in an estate of life where my time would be devoured in care and labour."

Felicity is not an individual or exclusive possession. It is one of those supernal goods of which Virgil discourses to Dante; their quantity increases through participation.

> "Tanto possiede più di ben ciascuno,
> E più di caritate arde in quel chiostro."

Hence the pursuit of happiness is strifeless. One is in no selfish competition or contention with his fellows. Indeed, strife and consequent wretchedness arise largely from the pursuit of lower and mean unworthy ends. Traherne speaks like the Nazarene Poet or His disciples in describing a righteous life:

"He conceived it his duty and much delighted in the obligation, that he was to treat every man in the whole world as representative of mankind, and that he was to meet in him, and to pay unto him all the love of God, Angels and Men. He thought that he was to treat every man in the person of Christ. He generally held, that whosoever would enjoy the happiness of Paradise must put on the

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charity of Paradise. And that nothing was his Felicity but his Duty. He called his house the house of Paradise: not only because it was the place wherein he enjoyed the whole world, but because it was every one's house in the whole world. For observing the methods and studying the nature of charity in Paradise, he found that all men would be brothers and sisters throughout the whole world, and ever-more love one another as their own selves, though they had never seen each other before. From whence it would proceed that every man approaching him, would be as welcome as an Angel, and the coming of a stranger as delightful as the Sun; all things in his house being as much the foreigner's as they were his own: Especially if he could infuse any knowledge or grace into him."

Traherne's teachings, like those of many saints and sages, have been misunderstood, and he has been accused of finding selfish peace in isolation. That accusation proceeds from blind ignorance. Traherne is not a frenzied philanthropist, nor is he a false pietist safe in isolation from his fellows. He brings an alchemical secret to alleviate the woes of the multitude. And the secret with which he comes as physician into the general Bedlam of the world has already been told. "All's right with the world"; it is only the minds of men that have gone wrong, making false images and illusions. His remedy "has nothing to recommend it to the pruriency of curious ears." He proposes no reform of politics, he discusses no doctrine or institution of the church; he satirises no marriage customs; he weeps over no penal or industrial conditions. All these are tasks too trivial for his dauntless, titanic valor. His task is less elaborate in plan, but it is arduous of execution—to transform the human mind. With God he looks, unperturbed, into the Hell of the human heart, and declares that joy may be made to issue from all the sin and sorrow of Hell. "He thought within himself that this world was far better than Paradise had men eyes to see its glory, and their advantages. For the very miseries and sins and offences that are in it are the materials of his joy and triumph and glory. So that he is to learn a diviner art that will now be happy, and that is like a royal chemist to reign among poisons, to turn scorpions into fishes, weeds into flowers, bruises into ornaments, poisons into cordials. And he that cannot learn this art, of extracting good out of evil, is to be accounted nothing. Heretofore, to enjoy beauties, and be grateful for benefits was all the art that was required to felicity, but now a man must, like a God, bring Light out of Darkness, and order out of confusion. Which we are taught to do by His wisdom, that ruleth in the midst of storm and tempests."

C.

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THE THEOSOPHICAL SOCIETY.*

WHEN we were in search of a suitable theme for the lecture on the occasion of our Convention, a good friend suggested that it might be well to take as subject "The Theosophical Society"; to try to show its aims and nature, and, perhaps, to remove some of the misconception and hostility with which it is so often regarded. The suggestion commended itself, and was accepted. Therefore I shall endeavor to tell a simple tale of the character and work of The Theosophical Society.

For close on a quarter of a century, for four and twenty years, to be exact, The Theosophical Society has been the most inportant, the most vital and inspiring element in my own life, and, I think I may add, in the lives of most of my closest friends. And these friends have been people of widely varied character, temperament, national and hereditary culture and experience. Take, for example, a Committee for Theosophical purposes, to which I have the honor to belong. One member is a Norwegian soldier of distinction, another member is a German publisher, a third an English physician, a fourth an American scientist, and so on with the others. The members of the Committee are persons of clearly defined type and culture; of widely differing experience and knowledge, and at the same time they work together in perfect unity of heart. This unity in diversity is characteristic of The Theosophical Society, and would in itself be a sufficiently marked fact to claim our interest and attention.

It was not, however, the eclectic character of the Society which first attracted me to it; and I think this is true also of my friends and fellow-workers. We held a meeting last night, at which the general topic was: "Why I joined The Theosophical Society," and perhaps I may be permitted to generalize from a number of answers which were then given to the question.

I think we were all drawn to The Theosophical Society—in my own case it was certainly so—because it offered us a view of spiritual life which was intelligible, acceptable to the intellect, in no way at variance with sound and vigorous analytical thought. Most of us, most of those who last night told why they had joined The Theosophical Society, had already gained some certainty as to the reality of spiritual life. We had verified that reality in some degree; we had a basis of personal experience to build on. But we found

* An Address delivered at the Annual Convention of the Theosophical Society in New York, on April 25, 1909, by Mr. Charles Johnston.

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ourselves in a position which, at that time—I am speaking of a period between twenty and thirty years ago—was almost universal. We found our spiritual life in almost complete discord with our intellectual life. The spirit warring against the mind, and the mind warring against the spirit.

Many of my auditors may remember the fierce attacks which were made on Charles Darwin, a generation ago. For the first few years after the appearance of *The Origin of Species,* in 1859, Darwin was almost ignored by the general public. Then he came suddenly into view, and became the target of abuse which was unmeasured and sometimes ferocious. He was branded as an Anti-Christ by many people, who believed themselves to be good Christians and guardians of public morals and sound religious thought. This attack on Darwin was only a single instance of something which has been almost characteristic of the thought of our Western world —the idea that there is a necessary antagonism between Religion and Science. That sentence is almost the title of a famous book, and it represents the attitude of many famous books, throughout many centuries of the history of Christendom. There has been, on the one hand, a real religious experience, firmly based, and repeatedly verified. There has been, on the other hand, a strong intellectual life, recognised by those who possess it as something sterling, vital, indispensable. And whenever these two forces have come together, it has seemed that they were in necessary conflict; that no reconciliation between them was possible.

Here, then, was the first boon which attracted us to The Theosophical Society. We saw the possibility of a reconciliation between the soul and the mind, between our religion and our science. We had, on the one hand, the soul, known to us through religious experience. We had, on the other hand, the doctrine of Evolution, supposed then to be fatal to all belief in the soul. The new ideas with which we came in contact, in The Theosophical Society, showed us the possibility of a complete reconciliation between the soul and evolution. That reconciliation lay in the idea of the evolution of the soul.

We were shown a view of the soul's growth and progression, through many stages and many experiences, in a development as gradual, as ordered, as that of organic life; through an unfolding of powers and perceptions as natural and wonderful as the unfolding of the plant from the seed, the leaf and flower from the bud. And we gained the idea that all experience, as we saw it about us, was indeed the expression of the evolution of the soul, the gradual unfolding of its perception and powers.

So with the antagonism between Spirit and Matter, which has kept the Spiritualist and the Materialist in hostile camps, constantly

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under arms, for so many centuries. We came to see, as we made ourselves familiar with the ideas we found in The Theosophical Society, that here, too, reconciliation was possible; that Matter and Spirit were not in antagonism, any more than the two poles of a magnet are in antagonism; that, indeed, spirit and matter are but the two poles of the one Being—different aspects of the same thing, which, as Force takes the aspect of Spirit, and as Form takes the aspect of Matter.

In this and kindred ways, the great reconciliation was brought about for us. We were able to keep our spiritual experience, our verified knowledge of the soul and its reality. At the same time we were able to keep our intellectual life, with its honesty, its clearness, its analytical sincerity. And we were able to bring the two together, with no dread of clash or discord, but rather with the confident hope of finding them in perfect harmony, clarifying and upholding each other.

This, I believe, was the first great boon, the strongest force which drew us to The Theosophical Society. We found ourselves in possession of an intelligible view of spiritual life, something which rang true both to the soul and the intellect, and bridged for us the chasm between religion and science.

Then we came to a further reward. Gaining thus a clearer understanding of our own spiritual experience, we became better able to understand the spiritual experience of others—and not only of those of our own type and time, but also of those belonging to widely different ages, and races and climes. We were enabled to see that the spiritual experience of others was of like nature with our own; and this as well in the case of the ancient sages who inspired the Upanishads, the Buddhists of Burma and Japan, the Maoris of the Southern Sea, as in the case of Christian mystics like Saint Francis or the author of the *Imitation*.

In all these religious records, in all these records of spiritual experience, we were taught to see at once a unity and a diversity. In expression, in form and coloring they were, perhaps, as different as possible. Yet the reality, the experience underlying them and giving them life and inspiration, was in essence the same; we could understand and accept it in the light of our own experience.

From this secured foothold, we advanced to two new conquests. First, as we came to see, in the life of those around us, the expression of spiritual forces, the unfolding life of the soul; all life became for us not only infinitely more real and valuable, but also in the sheer intellectual sense infinitely more interesting. Let me illustrate this by a simile. We can well understand that, to a master of botany, such a collection of dried plants as one sees in a botanical museum may be profoundly interesting. As he turns over page after

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page of well-pressed specimens, gathered, perhaps, from many lands, he experiences a very real measure of joy. But his pleasure cannot be compared with that of another, equally skilled, who is at the same time a good gardener, and under whose eyes a large collection of plants are actually growing, set in the warm earth, and bathed in living air and sunshine. What delight is his, as he watches the green shoots piercing the earth, the varied growth of stem and branch, the endlessly beautiful unfolding of leaf and bud, in their charm of form and line and color, and finally the perfected miracle of flower and fruit.

With such a living joy we found ourselves rewarded, when we came to understand the life of those around as being indeed the life and unfolding of the soul, in its endless variety, its infinite progression. Life became far more vital, more absorbing, fuller of delight, and, in the sheer intellectual sense, infinitely more interesting.

We found another truth along this path, and one, perhaps, of even greater value. As we came to see in the infinitely varied life about us, the expression of the soul and its endless progression and unfolding, we were impressed with the unity of the soul's life; we were not less impressed by its diversity. Seeing in the varied life about us the expression of the soul's nature and power, we came to recognise the great truth that the very diversity in that life is the expression of an inherent quality of the soul. The experience of each, the life of each, is in some sense peculiar and individual. It has never been precisely anticipated. It will never be exactly repeated. Each life is in some degree a new revealing of the soul. There is for each a certain revelation, an inspiration never before vouchsafed to any human being, never to be revealed again to any other in exactly the same way. This very diversity, therefore, far from being harmful and to be reprobated, is a sacred thing, a precious possession. The spiritual life of each and every one is a holy thing, not to be criticised, not to be condemned, but rather to be reverenced and prized. There is a diversity of gifts, but the same spirit. Therefore we found our way, or perhaps it would be truer to say we were shown the way, to a deep reverence for liberty of thought, for freedom of spiritual life. We were taught to esteem diversity of religious experience, not as an injury, but rather as a treasure. And this principle we were able to apply to the varied expressions of spiritual experience in the world's religions. We learned to see in them all a many-sided expression of the life of the soul.

In this attitude toward the world's religions, we found ourselves in a position somewhat different from that of the professional students of the world's religions. It is, perhaps, true of a good many Orientalists that their attitude towards the ancient faiths to the study of which they devote their lives is somewhat superficial, some-

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times almost flippant. They study these old religions. They do not believe in them. This is not because they do not love them, for they do; have, in fact, devoted their lives to this study, just because they do love them. The reason is, rather, because they did not learn the secret of The Theosophical Society, and so did not learn to look on these old faiths as records of spiritual experience, none the less real and vital, because they differ so widely in expression from the records which are closer to us in clime and time.

If the Church, as a whole, can be said to have an official opinion, it is rather in favor of the validity of these ancient religious documents. I had the honor of discussing this question with a distinguished Churchman, an Archbishop of the Roman Catholic Church. He quoted to me the view of Thomas Aquinas, who, speaking of an Indian in his far-off forests seeking in all ways to fulfil the law of righteousness as he found it in his heart, declared that if Christian baptism were necessary for the salvation of such a one, God would send an angel from heaven to baptise him.

The worthy Archbishop also declared, and with all sincerity and seriousness, that he hoped to meet Plato in heaven, and not only Plato, but all who, like him, had sought to fulfil the law of righteousness. This view, based on that of Thomas Aquinas, recognizes the validity and oneness of spiritual experience under forms very different from that which is closest to ourselves; and it is probable that the Angelic Doctor was consciously following St. Paul, who puts forward the same view, at the beginning of the Epistle to the Romans.

We came, therefore, to hold that the spiritual experience of each and everyone is holy; a sacred thing, to be reverenced, and at the same time a thing to be prized for its very diversity from our own experience. Here again we may use an illustration. If we study good poetry—the poems, let us say, of Keats, Shelley, Byron, Coleridge and Wordsworth,—we shall find two things. First, there is in them all the underlying unity; they are all poetry, and therefore of kindred nature. But they are also markedly diverse; so different that one who has learnt their ring and rhythm can tell a single line of any one of them, even if it be taken from a poem he may never have read. So perfect is their individuality of expression, and this, though they lived in the same land, at the same time, in the same moral and intellectual atmosphere. Yet it is their very diversity which is the source of our never-ending delight.

The same thing is true of the diversity of spiritual experience. We learned first to hold it sacred, to reverence it as a revelation of the soul. Then we learned to delight in it, and to find not only delight but a great and growing reward.

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For just because this diverse experience about us was an expression of the same soul which we found within ourselves, for that very reason it revealed to us new aspects of the soul, of its nature and riches, which had not yet, perhaps, been revealed directly to ourselves, but which we were thus able to realise and apprehend in the lives of others. We learned to supplement our own spiritual experience by that of others, to add to our own riches the riches of the experience of others, and thus, by extending a genuine and understanding sympathy to them, to find ourselves at once related and enriched. Here, again, was an immense gain.

There was more in the matter than this, however, great gain as this undoubtedly was. For, as we came to see in all life the expression and unfolding of the soul, so we came to recognise in all good works the effort of the soul to unfold itself, to express its nature and life. Whether it was the research of some cloistered astronomer, seeking among unthinkably distant stars to find unity of substance and unity of law, or, on the other hand, the benign work of a devotee, trying to secure warm clothing and food for the friendless children of the streets, we learned to see in both these poles of human thought and work, and in every one of the endlessly varied activities which lay between these poles, the working of the soul, the same soul which we found in ourselves; and therefore we became able, not only to sympathise with these diverse activities, but also to co-operate with them.

We were drawn to take a part in every good work, not for our own sakes or for the development and enrichment of ourselves which such participation always brings, not even for the sake of those who were engaged in the work, or for whose benefit the work was intended, but rather for the sake of the primal soul, in them and in ourselves, which was seeking thus to express itself, to bear much fruit.

Thus did all good works, from the starry contemplation of the astronomer to the simplest charitable act, take a new complexion, becoming a part of a splendid unfolding, the soul made manifest in action. As we learned to share, and, so far as might be, to further and forward these energies, we became sharers in the work of the soul, and in its rich, inexhaustible life.

Then another beneficent law came into force. The branches of the vine bear fruit. The branches are fed and stimulated through the root. But at the same time the branches in their turn feed the root. Spreading delicate leaves, set with breathing pores, in the air and the sunshine, they separate from the air an invisible store of food which is carried inward, and meets the store of nourishment carried upward in solution from the root, which in like manner draws

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supplies from the liquids in the soil. So root and branch nourish and support each other. It is the same with faith and works.

This is one of the reconciliations we were led to, by our experience and study in The Theosophical Society. We had been familiar with that old feud between Faith and Works which echoes through the Epistles. We found exactly the same feud in far older India. But we awoke to the fact that there is no more real antagonism between faith and works than there is between religion and science, or between spirit and matter. The two are but two aspects of the same thing, of the same soul. Works are the soul in action. Faith is the soul in contemplation.

More truly, perhaps, faith and works are complementary modes of the soul, each of which enriches the other. We found this to be so in our spiritual experience. For, just as, having gained some insight into the life and work of others, as being an expression of the soul which we already knew in ourselves, we were able to sympathise and work with them, perhaps even aiding the soul to express itself through them, so, in proportion as we did this, in proportion to our effective work and aid and service, we found a benign reaction upon ourselves, an enrichment of our own spiritual consciousness, a strengthening and clarifying of our faith.

And according as was the measure of our effective aid and service, so was the measure of our enrichment and reward. If we had bent all our energies in one direction, seeking to co-operate in one form of work and one alone, we found our spiritual consciousness deepened and strengthened in one realm, one direction. If, on the other hand, we had tried to lend aid and effective service in many fields, to blend our effort and force with those of many others, of differing type and genius and bent, then we found ourselves repaid with a corresponding richness and breadth of spiritual consciousness; a deepening, broadening and enriching of our interior life in many ways. We were rewarded with an unfolding of spiritual vision, in proportion to our effectual work for others.

The reciprocal law came once more into force. This added insight and vision, this broadened and deepened spiritual consciousness enabled us to render more effectual help, to offer more fruitful service. It enabled us at the same time to lift a heavy weight from the heart.

Pain and sorrow and affliction are heavy and real burdens. We find it very hard to bear them, and they cast a dark shadow on our lives. But far harder to bear than our pain and sorrow and affliction are the pain and sorrow and affliction of others. Here is something to wring the heart with almost intolerable anguish.

This heavy burden we were now enabled in some degree to lift. For we could see, first in our own lives, and then in the lives of

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others, that pain and sorrow and privation were not mere calamities, workings of the adversity of mankind, but rather that they were the work of the soul itself, seeking thereby to gain some fine quality of endurance, of patience, of purity. These also were fruits of the soul. So we learned to regard death but as an expression of life; sorrow, as joy in the making.

Thus we grew able, in however humble a degree, to gain a vision of the soul and its marvelous and mysterious works; we were able, perhaps, to see a little deeper into the darkness of the universe, to divine the august figures that move beyond the veil of that darkness. Life, for us, gained in depth, in richness, in interest, in holiness. Day after day became a living miracle.

Something like this, I think, we all found in The Theosophical Society. First, an intelligible account of spiritual life, enabling us to reconcile soul and mind. Then, the realisation of the kinship of all spiritual experience, finding in our own experience a clue to the spiritual life of others, however far removed from us in race and time and clime. From this, a reverence for the soul's work in each, a realisation of the sacredness of spiritual experience, of the supreme obligation of religious liberty. With this reverent sympathy, a desire to co-operate, to aid the expression of the soul, in all good works of whatever kind. And with effective co-operation a deepened and enriched spiritual consciousness in ourselves, a further vision of the divinity of life.

These are very simple principles, and such, I think, as may commend themselves to all who come in contact with them. The principles of The Theosophical Society are, in fact, quite simple, and they have commended themselves to many of us, as worthy of a lifelong devotion and obedience.

Why, then, has The Theosophical Society met so much opposition, hostility, misrepresentation? If its principles be so simple and worthy of acceptance, why has it not been widely and universally accepted?

The question is one of high interest, and I believe the answer to it would be of equal interest and of lasting value; and I should endeavor to give such an answer, did time permit. But the time allotted to me is already spent, and I must leave this question for the present unanswered.

Those who have so kindly and courteously listened to what I have had to say, can, however, no longer plead for themselves that the principles of The Theosophical Society are obscure, or remote, or inimical. With this result, I am well content, and there remains for me only the pleasant duty of thanking my hearers for their courteous attention.

CHARLES JOHNSTON.

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THE RELIGIOUS ORDERS.

I.

THERE is an interesting and curious phase of human nature which has its expression in the desire to do the other thing, whatever that may be. There has never been a school of art which did not have its detractors; no poet has lived whose writings were not bitterly criticized, while we are all familiar with the musician who states with great and unnecessary emphasis that Wagner is a mere producer of unpleasant noise. But this phase of human nature has one expression which is worthy of study. At all times, and in all races, there have been a certain number of persons who ran counter to the common love of a rich human experience and who set themselves apart for a cenobitic existence—a dwelling alone in a cave or cell. Monasticism is one of the oldest of human institutions and belongs to all religions and to all climes. From the early days of Egyptian civilization on the Nile, or among the ancient Chaldeans, in remote Indian times, in China, in Japan, there have always been some among the general run of people who wished to eschew ordinary life and retire from the world into some kind of a retreat.

The inner impulse leading to this sort of life was probably various, but most often had a religious basis. It was thought, and is still thought by many, that it is possible to give oneself over more completely to religious devotion and training by living away from mankind; so a place of more or less complete retirement was sought and occupied. Sometimes this isolation was absolute, but more frequently man desired companionship even in his retirement, so that monasteries and other religious establishments were founded from time to time.

Like all other human activities, this one has felt the influence of cyclic law, and we find certain times during the past when vast numbers of men and women sought such a life, while at other times, such as the present, the demand for complete religious retirement slackens perceptibly, and most persons believe that it is just as possible to be devoutly religious in a crowd as in the seclusion of a mountain retreat. The desire for a cenobitic life found expression very early among the primitive Christians, Antony retiring to the Egyptian Thebaid in A. D. 312; but the real founder of Christian monasticism was Pachomius, an Egyptian, who founded the first definite cenobitic order in the beginning of the Fourth

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Century, at Tabennæ, an island in the Nile in upper Egypt. Fifty years after he died he had 50,000 followers, who were gathered around eight large monasteries. Not very much is known of his rule save that it is said to have been dictated to him by an angel. The monks ate in silence, spent many hours in religious devotions and were required to occupy themselves with useful labor during the rest of their day. All subsequent rules were based more or less on that of Pachomius.

In the West monasticism owes its origin to St. Benedict who is still considered among the very foremost of founders of great religious orders, and who is called the Patriarch of Western monks. He is the subject of this study. Before taking up his life, however, a brief survey of monasticism may be worth while, at least so far as Europe is concerned, for it has exercised a very potent influence upon the history of the last 1,500 years. St. Benedict founded his order in the very early part of the Sixth Century and it had an almost miraculously rapid growth over the whole of Europe. In 1415 it was stated at the Council of Constance that there were then more than 15,000 monasteries. What this means may be appreciated by a brief description of a typical establishment. Unfortunately no perfect example of a Benedictine Monastery survives; although Westminster Abbey, so far as it goes, is an admirable reproduction. One and all they have succumbed to the stern hand of time, but they have been carefully studied through their ruins, and not so very long ago a detailed plan of the famous Monastery of St. Gall was discovered and enabled the authorities entirely to reconstruct a typical institution.

The establishment had to conform to certain rigorous requirements. It had to meet the exigencies of the rule of the order itself, which explains why a Benedictine monastery differs from a Carthusian or Franciscan building. Then it had to be self-contained; to provide for all the usual activities of a collection of human beings, for the different arts and trades and handicrafts, for the production of food and clothing. Finally it had to be a fortress, secure from the attacks of the countless enemies which in those old days might assail it. On account of these requirements, the character of these old establishments was rigidly fixed and in the process of time became conventionalized, so that long after the rule of the order itself was changed, and they all did change with the lapse of years, and long after differences in the methods of warfare made the old fortress style of architecture cumbersome and unnecessary, the monks still continued to build after the original pattern in a fine disregard of modern conditions. I have no doubt that if left to themselves now a group of modern monks would much prefer to

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reproduce some famous abbey of olden times for their present dwelling, rather than conform to the more recent rules of structural convenience.

I should like to reproduce the ground plan of a typical establishment, but it would be out of place in a magazine article. By the end of the Ninth Century a good monastery would contain in addition to Church: chapel, cloister, chapter-house, dormitory, refectory, kitchen, library, sacristy and vestry, infirmary, school, guest house for the rich, another for the poor and a separate one for visiting monks; they had every necessary kind of menial office, mill, factory, work shops for smiths, tanners, shoemakers, potters, etc.; lime-kiln, stables and cow sheds, pig-sties, sheepfolds, gardens, servants' and workmens' sleeping rooms, hen and duck houses, garden, cemetery, bakehouse, brewhouse and baths. These buildings were grouped around the Church and often covered many acres of ground, the religious buildings to the East and North and the secular to the South and West. Around all were the walls and fortifications. A perfect establishment would contain two diminutive convents, one for novices and one for sick monks.

It is evident from the elaborateness of all this that they were rich and important and must have occupied a leading place in education, agriculture and industry and have had a powerful and beneficial influence. In 1245 the monastery of Chiguy lodged Pope Innocent IV, twelve cardinals, a patriarch, three archbishops, the two generals of the Carthusians and Cistercians, the King of France (St. Louis) and three of his sons, the Queen Mother, Baldwin, Count of Flanders and Emperor of Constantinople, the Duke of Burgundy, six lords, all at the same time with all their suits and followers, and did it without disturbing the monks who inhabited the buildings, some 400 in number. This gives us an idea of the size of such an establishment. The Church of Chiguy was an eighth of a mile long.

If we were asked how many religious orders there were, and answered without much reflection, I suppose we should say that there must be ten or twelve, perhaps more. As a matter of fact there have been founded since early times 193 recognized orders. Most of them were reform movements rising out of the laxity of their predecessors. The history of all such movements is about the same. After the enthusiasm of the founder and his immediate personal followers had evaporated, the strictness of the original rule would be abrogated, sometimes officially, but more often by disuetude; then the wealth which poured into the monasteries would have its blighting influence, the monks would get slack, they would cease from their religious observances, would acquire habits of

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ease and sloth, and finally scandals would arise and the reputation of the monastery depart, and shortly afterwards its prosperity would inevitably follow.

Such was the history of the Benedictines. The demoralization in the order had reached such a point at the beginning of the Tenth Century that William, Duke of Auvergne, prompted by piety and zeal, started a reform movement, and finding a worthy helper in the famous Bishop Odo, made him abbot of Chiguy, where a new and very rigid rule was put in force. The Cluniac movement, as it was called, attracted great attention. Thousands of Benedictine monks flocked to the new standard, and in less than two hundred years, over two thousand monasteries looked upon Chiguy as its superior.

The next great revival was the Cistercian, which was founded in the last years of the Eleventh Century by an Englishman named Stephen Harding, a native of Dorsetshire. This movement owes its name to Citeaux, a village between Burgundy and Champagne, and its rapid growth and wide celebrity to the enthusiastic piety of St. Bernard, abbot of the far-famed Abbey of Clairvaux. The rigid abnegation of this order extended to the point of selecting remote, savage and dismal swamps and deserts for their dwelling places. The more hopeless a spot appeared the more it appealed to their austere spirit. St. Bernard and his followers settled in a dreary solitude so utterly barren that they were reduced to live on beech leaves. It was called the Valley of Wormwood and was infamous as a den of robbers. Under the untiring labors of the monks it soon became so rich and productive that its name was changed to the Bright Valley. Of St. Bernard we shall hear more anon.

Following the Cistercians came the Carthusians, founded by St. Bruno in 1084. This order is especially famous for the strictness of its rule, demanding a completely solitary as well as a cenobitic life. The headquarters of the order was until very recent years at Chartreuse and the little individual cells of the monks may still be seen there with all their curious and involved doorways and panelled openings, so that food could be passed to the occupant without his seeing or being seen. This order has a sad fame as the makers of the well known cordials, green and yellow chartreuse.

The Thirteenth Century was prolific in new orders and saw the rise of several of the most famous religious establishments which have survived. The Carmelite, which really dates back to the previous century, was founded by Berthold of Calabria on Mount Carmel, about 1180. St. Theresa is the great light of this order. St. Francis of Assisi and St. Dominic founded the two great orders which bear their names during the early years of the Thir-

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teenth Century, but neither lived to realize the magnitude of the institutions for which they were responsible. It may be interesting to note in passing that the members of these three orders were known as the mendicant or preaching friars, the Dominicans wearing the black robe, the Franciscans the gray robe and the Carmelites the white robe; these colors still being the distinguishing marks of the dress of their respective members to this day.

The next great reform movement which resulted in the founding of a new order took place several centuries later. It was not until the fiery and exhalted spirit of Ignatius Loyola, chaffing under the laxity and abuses in the Church, founded the world-famous Society of Jesus, that we meet with a movement worthy of special notice in this brief sketch; and with this order we come to the end of the better known and more influential religious institutions of a cenobitic character.

Of the great power and immense influence wielded by these several orders we shall speak more in detail as we take them up one by one, but of the general character of this power we may get some little conception from the fact that for several hundred years the papacy itself was within the gift and at the disposition of one or another of them; they successively controlled the College of Cardinals; they held within their grasp all the immense machinery of the Inquisition; they performed the great bulk of all the missionary work of the Church; they furnished advisors and spiritual confessors to most of the monarchs of Europe; they often controlled finance, trade, and the learned professions; the great Councils of the Church were swayed one way or another by the machinations of whichever of them happened to be in power at the moment; in fact their influence was felt in every walk of life, so that for seven or eight hundred years they may be said to have been one of the most potent influences in Europe, second only to the Church itself. And all this started through the devotion and practical ability of an obscure and unknown monk who was born at Nursia, a small town in central Italy, in the year 480 A. D.

St. Benedict.

What is the quality in human nature which makes one man a leader and another merely an example? Why should multitudes follow in one case and be content to stand by and admire in another? Why should St. Benedict be the founder of the monastic system and have millions of devoted disciples, while St. Augustine, who was at least St. Benedict's peer in holiness and much his superior in intelligence, be compelled to accept his meed of admiration from our heads and not from our hearts? Have we, perhaps, an answer to

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our question in the phrasing of this last sentence? Is it perhaps because one did appeal to the hearts of men and the other to their heads? Is leadership a quality of the heart? It may well be so, for it offers an explanation of the remarkable difference between the two men.

We see countless instances of the same thing throughout all history. St. John of the Cross was in every way the equal of St. Ignatius. They lived at the same time, in the same country, led the same kind of life and had much the same education; yet the first remains in our minds as the writer of one or two very mystical books, while the other is still the almost worshipped founder of the greatest of modern religious associations. It is idle to say that some of these great characters tried to found institutions and that the others did not want to do so, for even the greatest among the former often had to be forced reluctantly into the responsibilities of leadership and became the heads of the systems bearing their names because the urgency of those who flocked to them was too great to be withstood. Nor does it seem adequate to state that certain of the saints happened to live at an hour when the time was ripe for the gathering together of a following, when there were men of the type to follow; for examples of these two types of saints often lived at the same time, as in the case of St. John of the Cross and St. Ignatius.

Nor again is it because the man of one type made an appeal and the other did not. St. Augustine's *Confessions* is acknowledged to be one of the great books of the world and has been read by all Christian peoples for over a thousand years. There is no lack of appeal, of drawing power, of influence about St. Augustine. He is unquestionably one of the great ones of the earth, certainly of the Christian era, and had the power to strike clear notes which echo in the hearts of men of all ages and all races. So it is with many others who have devoted themselves to a religious life, but have left no obvious traces of their existence save occasional written records of their inner experiences.

Our only source of information concerning St. Benedict is the sketch left by Gregory the Great. Gregory was born about the time Benedict died so that while he had no personal experience of the Saint, he had first hand evidence and tells us the names of the four friends and associates of Benedict's from whom he learned the details which he relates. These are meagre enough, and are so interwoven with legend and miracle that at this late date it is impossible to separate the real grain from the chaff. We shall therefore give an abstract of all Gregory says and let each reader select what he personally chooses to believe.

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Benedict is said to have been a scion of an old and famous Italian family, the Ancinii, but this is doubtful, and the fact that it rests upon the authority of Gregory who was himself an Ancinii, and that everyone was anxious to claim the credit for being of the same blood makes it highly probable that his real origin was unknown. As a youth he was sent by his family to Rome to be educated, but he found the atmosphere of the capital intolerable; which is not surprising, for it was only a few years after the fall of the last Roman Emperor (Romulus Augustulus, 476), and everything was in a state of the utmost confusion. Crime and all kinds of vice and corruption were rampant, and this being contrary to the natural instincts of Benedict, he fled secretly from there when still a youth, seeking a refuge among some simple peasants at a little village on the river Anio, East of Rome. His nurse was said to have accompanied him and the first miracle ever wrought by the Saint was when he put together the broken halves of a sieve which had been loaned to his nurse by a neighbor.

He lived for some while in the village of Enfide, spending his time in the Church in profound religious devotions, and he soon acquired such a reputation for holiness that it became embarrassing and he determined to flee again still further into the wilderness. Leaving his nurse behind he followed the bed of the Anio, back and up into the Sabine mountains, until, weary from his long journey and from lack of food he was fortunate enough to meet a monk named Romanus, head of an adjoining abbey. This good man, a Saint in his own right, was so impressed by the sincere piety and intelligence of Benedict that he reluctantly consented to show him a cavern in a rocky and almost inaccessible gorge where he could make his home without fear of interruption to his solitude. He further promised to send Benedict food at regular intervals, and as it could be let down by a rope from the top of a cliff and so save a walk of many miles around to the mouth of the gorge, this primitive method of supplying the Saint with the necessities of life was followed for several years.

Several miracles are related of Benedict at this time. The devil tried to break the rope which gave him his food but was cleverly circumvented by the Saint, just how is not told. Foiled in this his next effort was to bring from Rome a beautiful woman whom Benedict had known there and it was not until the Saint had thrown off his cloths and rolled himself in the thickest briars he could find that he overcame his natural instincts and was able to send the woman about her business. Then the devil tried a still cleverer scheme. He prevailed upon some wicked monks in the neighborhood to offer to make Benedict their prior. Benedict refused for a long time, but

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finally worn out by their importunities, he consented, only warning them that the strictness of the rule which he would enforce would soon turn their desire to have him into a great wish to be rid of him. And so it turned out. Finding that he would tolerate none of the laxity to which they had grown accustomed, they finally determined to give him poison. As Benedict raised the cup to his lips, it burst asunder with a loud noise, and his life was saved. He told the monks what he thought of them and returned to his cave in the gorge.

With the passing of years his reputation for wisdom and superior holiness continued to spread. Not only would the neighboring peasants come to consult him about their petty troubles, but great patricians and dignitaries travelled from Rome itself in order to see so great a saint. Followers gradually gathered around until all the surrounding cloisters and monasteries were filled to overflowing and new ones had to be built. These collections of monks insisted that he supervise their exercises and rule over them, so that imperceptibly he became the center and supreme authority of a large number of men. So great was his reputation that some of the noble families of Rome sent their sons to be brought up under his care and guidance. One of these, who came to him when only a boy of ten or twelve, was the celebrated St. Maur, who succeeded Benedict as the head of the order upon the latter's death.

Naturally such fame and such success had its detractors and Benedict had to suffer many indignities and much actual violence from a neighboring noble, who seemed to bear him an inexplicable hatred. There was another attempt to poison him, foiled like the first, and after many other annoyances, this noble finally hired seven women to undress and disport themselves in the monastery garden where Benedict was by this time living. The Saint's previous experience with the briars had made him impervious to such temptations, but fearing for his monks, he determined that he would no longer stand the insults and persecutions of his enemy, but would gather together the flower of his flock and depart to some other refuge. This he proceeded to do and as he was leaving, his enemy, hearing of his departure, went out on a balcony to gloat over his victory when the balcony broke, hurling him to instant death. Some of the monks who had been left behind, hastened after Benedict to tell him the good news, but the Saint only reprimanded the monks for rejoicing over the death of anyone, particularly one so evil and so in need of time for repentance and absolution, and continued on his way.

He had spent thirty years on the Anio, but in no wise dismayed by the sad outcome of his work there, he travelled south to Mount

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Cassino, an isolated hill near Garigliano, where, on a site previously occupied by a temple to Apollo, he settled his little company, building two oratories, one to St. John the Baptist and the other to St. Martin, whose wonderful work as a missionary in Gaul had already made him famous. Here he labored for another fourteen years, building monasteries and cloisters as the number of his followers increased. Here, too, he was joined by his twin sister St. Scolastica, for whom he always had the tenderest affection and who was superior of all the convents and houses for women. He only allowed himself the pleasure of seeing her once each year, and then only for a day, but they did not live very far apart and had frequent opportunities to send messages to each other.

The Saint passed the rest of his days without special adventure, busy with the growing responsibilities of the new order, busy putting the finishing touches upon the rule which has made him and his order so famous and which has served as the basis for the Rules of all other Western religious orders, busy with his share of menial labor which he exacted from every monk and from which he never spared himself. The miracles of this period of his career were almost all miracles of inspiration; of divine guidance in the government and control of his community; of help in the preparation of the written record of his Rule. There are several anecdotes told of his intuitive knowledge of all that went on around him, of his clairvoyance and clairaudience in finding out what ailed any of his monks, but there is no special point to any of them. One of the most touching is his foreknowledge of the death of his beloved Scolastica. It was near the time for his yearly visit, but he would not hasten the day, nor, when it came time for him to return would he linger a moment longer than usual, although he knew that he would not see his sister again. So the Lord sent a terrible storm which lasted three days and which made travelling impossible. During this time Scolastica died in his arms and he was able to perform the last sad offices. Three days later Benedict himself gave up the ghost, dying standing, and just after having taken communion.

There is, of course, no portrait of him, but tradition says that he was considerably above the usual height and of a strong and rugged physique, as, indeed, must have been the case, or he could not have stood the forty-five years of manual toil which the rules of his order exacted. While he could be stern when it was necessary to discipline a refractory monk, he was usually bubbling over with a good humored sweetness which endeared him to all who saw him. His serenity, patience, meekness and absolute self-control were only less famous than the severity of his self-discipline, the rigidity of his personal habits and the austerity of his life. He was

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never known to break a rule. Of his intelligence it is hardly necessary to speak, for the work of his brain speaks for him. A man who could write a rule of life, in a little monastery in southern Italy, after a lifetime spent out of touch with the world, a rule which has survived 1,400 years and has served scores of millions of monks and nuns of all races and in all climes, need not have his ability commended.

Even while he lived, his fame had spread over all Italy, so that when Totila, king of the barbarians, made his triumphant march he stopped and visited St. Benedict at Mount Cassino. It is said that the Saint told him some plain truths and that he departed a saddened and wiser man. His Rule is so important in any general account of the religious associations that we shall have to devote a special paper to it and to the history of the Benedictine Order.

JOHN BLAKE.

(To be continued.)

"It is truly an occasion of rejoicing when the sons of men who are children of the same Father reach that position in their experience when they know that though intellectually we may have a varied language, the voice of the Spirit is a common voice understood inwardly by those that hear; that we have reached the point where terms and terminologies, where seas and sects, cannot divide the children who have been baptized with the Spirit and brought into closer and diviner relationship by virtue of their common service and common allegiance."

HENRY W. WILBUR.

At Winona Lake Conference.

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THE RELIGION OF THE WILL.*

THE WILL IN THE SPIRIT.

I. Wisdom.

WE have considered the life of mankind in two ways. First, we have regarded the outward life of man, the life of the physical man, man the restless and inventive animal. Then we have tried to go inward, piercing beneath the surface to man invisible, to the mental and emotional life of man. We shall try to carry this inward movement a step farther, hoping thereby to disclose man the immortal.

Considering animal man, we found that, in common with other animals, and especially with those mammalians who most resemble him, he has two great groups of activities: is driven by two marked and dominating impulses. The first of these concerns his bodily sustenance. The search for food sends man forth from his snug lair every morning, and under this great primal impulse he is ceaselessly driven to roam abroad throughout the earth, perpetually conquering new realms, new worlds, new sources of food supply. One might well descant on the silent epic of the modern dinner table; its echoes of the seashore, or the deep, or, perchance, the estuary of some great river, or a mountain tarn, mutely issuing from the shelled oyster, the silver salmon or speckled trout; its songs of sunny France and tanned peasants and hillside vineyards, embottled, like genii of old, in the wine; its vision of far-distant prairie and upland mountain-side, embodied in mutton or veal; olives from the Riviera, where the waves are peacock blue; almonds, perchance, from Turkestan; grapes from Eastern Spain; truffles from Perigord; and a hundred dainties more; a brief epitome of human adventure and endeavor, upon the face of this marvellous earth, and to and fro upon the waters. All these wanderings, we saw, are the fruit of the ceaseless driving of a primal instinct, marvellous, inexplicable, the desire of life; and the desire of food, to the end that life may be lived. Here is the Will's driving-power in its first great field, and marvellous are the results of it, as we have in detail considered them.

This impulse, of itself, would be enough to keep all living things astir throughout the world, but for one generation only. After that, were this primal power unsupplemented, there would be swiftly descending silence and desolation; the shorter lived creatures pass-

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ing first, then the more enduring; until the earth was given up to ravens and elephants and tortoises; and, after the departure of these, to ancient trees, the wind still rustling through their tenantless branches; the tongued lightning still chipping their crests. So would come gradual and increasing desolation, as each kind laid itself to rest.

But there is that second instinct, race-perpetuation, supplementing in miraculous fashion the self-perpetuation of the search for food. And in virtue of this second impulse of the Will, working through animal man as through all the world of living things, the earth is ceaselessly replenished and subdued by the children of men.

A third manifestation of the Will in the body we also considered: that creative impulse which has led man to add in all directions to what nature had spontaneously done; so that man has made new animals and plants, or plants and animals with wholly new powers, such as nature never produced; many of them such as nature never could produce, or, having by accident produced, could never perpetuate.

Seeking to penetrate to man invisible, with his world of mind-images, his mental and emotional life, we discovered that, in virtue of this added realm of being, man has at once added wonderfully to his range of activities, and, at the same time, it must be said, has marvellously distorted, and very often degraded the energies of his natural life. We have already listed the indictment against him, and need not here repeat it.

Further, very largely through the power of his world of mind-images, his mental and emotional world, man, as we saw, has built up all kinds of relations, over and above those of simple animal life. These relations we considered, under the general name of Society, and we also tried to learn whither they lead us, and under what impulsion.

Singularly complicated, at once marvellously rich and fantastically shot with perverse impulses, we found man's emotional and mental life to be. A new world; not merely an imaged copy of the outer world as seen through man's senses, but a world touched and illumined whether with radiance or lurid glow; a world throbbing, dilating, driving, dominating the personal being of all of us, and forming the great realm in which most of us live the larger part of our lives, whether we wake or sleep; perhaps, whether we live or die.

We shall now seek to survey and discover, in this mental-emotional world; if haply we may win the heart of its mystery, and learn something of the whence and whither of those forces which make it so much more than a mere photographic copy of the outer

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world. We shall try to catch the magical forces at work, and learn from them the name of the magician who set them going.

First, as to man's mental life. We saw that it had its origin, so far as we were able to discern it, in the power to form mind-images in the field of the inner consciousness; and, having formed them, to regard them, examine them, and observe them, as a new world of objects, added to, and in many ways like, the outer world of tangible things, trees and rocks and people and living beings of every kind.

Moreover, as we saw, we can not only paint these mind-pictures and admire them in the field of consciousness; we can do with them things which we have never been able to do with the first world, the world of external things. We took as an illustration a basket of apples, red, brown, yellow and green. And we saw that we could take the natural apples, and set them in a row on the table; and that we could make a corresponding image in the mind, a like row of apples, red and brown and yellow and green, which we could now contemplate as a second reality, in many ways like the first. But we could further take these mind-images of apples and lay them one on the other, so that all should be in the same place at once, a thing that never happens to natural apples. And thereby we were able to form an apple, at once red and green and brown and yellow; each of these, and all these, at the same time. Thus we got a new apple in the mind, which was each apple and all apples, a generalised apple, at once like and unlike any apple in the outer world; like it, in having the same particular form; unlike it, in having at the same time a general or universal form, embodying in itself all apples that have been or can be.

We do not wish to endorse the ancient doctrine, or to maintain that all the woes of mankind began with apples; we are willing to substitute pears, and to show that a row of pears may be formed in the mind in like manner. So that Bartlett and Bon Chrétien, green pear and brown, may be ranged together, and, as before, blended into one, which shall be at once any particular pear and all pears. Nay, we can go further, and do the same thing for grapes, of every hue from black to purple, from purple to green, from green to gold; with bananas, green, yellow, or red; with cherries, currants, gooseberries, and outlandish durians and mangousteens. And having got our generalised apple, our generalised pear and grape, banana and mango, we can generalise once more, and, adding all these together, get a new and wonderful product, a fruit, which shall at the same time be each fruit and all fruit, such a prodigy as has never been seen in any garden; hardly even in paradise.

Nor are we limited to fruit. Stem and leaf and bud and flower will bear the like imaging in the mind, the like blending into general

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forms. And so we go on, gathering and ranging all things in our minds, setting them side by side, searching out likeness and differences, until we have gone some length toward gathering within the mind of each of us, the consciousness of each, a sum and summary of the world.

In virtue of another impulse of the Will, whose early stages we must here take for granted, we make certain sounds to accompany these mind-images; whether merely associating the sound and the image, or finding some real relation between them, we cannot here inquire. Certain it is, that we have built up a world of words to match our world of mind-images; nay, every race has its own conventional world of words. And this new realm is created, in some kind of analogy to the instinct of race-reproduction, so that we may perpetrate through generations the aspects of our mind-images and generalised views of things; which thus pass down through time, as the successive generations of our race, or of other creatures, pass down.

It is in this new created world of words that we embody our views of our mind-images, and all the astonishing things we have found out, or divined, about them.

Now let us consider two aspects of this image-making power. First, there is the ceaseless activity of image-making, and the superposing of images. And this, as we see, is carried on in obedience to an imperative inward impulse; as though the Demiurge had pointed to this new world, as he pointed before to the old, and bid us increase and multiply, replenish and subdue. This driving power, this impulse, this pressure of the Will, works in all minds, but very unequally. Some, urged by a never-resting longing and desire, must ever, like the Athenians, seek some new thing, insatiate as those tiny songsters which in a Summer's day consume incredible numbers of caterpillars; or, like a swallow on the wing, agape for countless gnats. So must some of us be adding and ever adding, piling mind-image on image, as Ossa was piled on Pelion.

Let us see whither this will carry us.

There is, as we saw, a generalised apple or pear or mango. These again blend into a generalised fruit. So also with stem and branch and leaf. So with tree and bush and herb, till we get at last the vegetable kingdom, regarded as a whole. Needless to say, we take like order with beasts and birds and fishes, till the animal kingdom is added to the vegetable; and in like manner with the rocks, till all minerals are ranged together, in a single general thought.

We do far more; for, not halting on this earth of ours, we cross the ether to the moon, the sun, the planets and the stars; adding these, too, as trophies to our mind-images, and seeking to build up

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within us a complex that shall bear resemblance to the vast and living complex without.

This we do, and we carry along with it, step by step, that other world of words which shall keep tally for us, and shall form a bridge whereby I can bring my mind-image of each thing and all things into relation with thy mind-image of each thing and all things.

Under this simple and habitual act lurk tremendous implications. We tacitly imply, first, that this inner complex of mind-images bears a true relation to the outer complex of the world; and we further imply that the complex in my mind and the complex in thy mind bear a true relation to each other; that there is a common truth, a shared nature in them, which makes it lawful and valid and fruitful to compare the one with the other.

Now let us go back to the second branch of this mind-building process whereby we create a new world. We are not content with imaging apples or trees or birds in our minds. We seek also to discern them, to divine the manner and progress of life in them, to see through and through them, till they float transparent and palpitating in our thought. The pressure of the Will, impelling us thus to see through things, and search out their secret, like the pressure which impels us to multiply mind-images, varies immensely in different human beings, but there is something of it in us all. There is much of it also, needless to say, in the lesser creatures. But with the best and wisest of them it is rather a promise and a foreshadowing, than a steadily realised and available power. In man only, and in only a few in perfection, is this marvellous power developed. And here, once more, the implication is far greater than the already accomplished fact.

The Will impels us, not only to gather within our consciousness a complex image corresponding to the vast complexity of the world, but further compels us, with regard to each thing, to try to discern its real being, its inmost truth and essential nature. So that we are prompted to add to our world of mind-images a finer, more impalpable world; the total truth, namely, concerning all these images and the things they image.

We pointed out before that this truth-seeking instinct is the impelling power in all philosophers and men of science. Whatever views they may explicitly hold, concerning consciousness, its nature and its source, whether they call themselves materialist or spiritualist, there is this implicit certainty within the consciousness of each, this driving power impelling them to seek for truth; this inherent and living faith that there is a true aspect of things, and that this aspect may, perchance, be found. Here again, in this confident belief in truth, we have a something not obtained by reason, not to be demonstrated by reason; something on which reason rests, as a foundation.

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For by reason we can never prove that reason is reasonable, we can never prove by reason that truth can be found. The antecedent and implicit belief that truth can be found, is the impulse that sets reason in motion; and it is this confident faith that cheers reason forward in its task.

This impulse which thus antecedes reason and sets reason in motion, is of the Will. It is much like the impulse which sets the animal in motion, in the quest for food. It is much like the impulse which sets the hearts of men moving toward each other, whether in love or hate. Therefore we have thought well to consider this impulse also as of the Will, and have tried to indicate its place in our life, by describing it as the first branch of the Will in the Spirit.

Let us consider a little how this truth-seeking power acts, taking as already demonstrated that it does act, and act incessantly. It acts we find, always in the same way, always by divination. Take that first example which we have already used, the row of apples, red, green, yellow and brown. It may seem to you quite a simple thing to perceive that a red apple is of like nature to a brown apple; that both are apples. On this simple certainty, a small boy or a horse will act in cheerful, unhesitating joy. The small boy is too often victim to his implicit faith that green apples are akin to red. Yet, whether for the horse, the small boy, or ourselves, what a marvellous principle lies at the heart of this so simple motion of the Will; the principle of sameness, of likeness, the divination of a common nature between two things, apart get akin. This divination of likeness, of oneness, thus seems to underlie all reason, and to be the fundamental principle on which the Will acts. For is it not in virtue of such a sense of oneness, or related nature, that we make the effort to act on the physical things about us, as in the search for food. It is because the thing to be eaten is discerned to be of kindred nature to the eater, whether moneron or mammoth, that the absorption of food takes place. To say that this is but an extension of what goes on among the molecules, is but to widen, not to lessen the wonder; it further supports our view that this impulse is of force, of the Will, rather than of reason.

When the force, the impulse toward oneness, comes to union with our consciousness, then the first motion of reason, or what is to become reason, is possible. When the perceived oneness is held in mind by itself, abstracted, as it were, from the things which we perceive to be of like nature, then distinctively intellectual life has begun. It is but a regular development from this beginning, to the clear divination of a Newton, which perceives the one invisible power that links the stars together, and holds them in place, moving them through the ether.

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But from the boy with his apples to the philosopher with his stars the perceiving of oneness is an act of intuition, and on this intuition reason rests. The initial intuition is rather of the nature of Will than of reason, and it is closely knit with the vital movement of the Will in the two great realms we have already considered: the realm of our relation with visible, tangible outward things, and the realm of our relation with our invisible but clearly divined other selves.

The intuition of unity, of real likeness of nature, is the bond which binds all our relations with outward things. The intuition of unity, of real likeness of nature, is the bond which draws us to our other selves, whether in love or hate. Let us see whether we can learn something more of the import of this same intuition of unity, as we are beginning to recognise it in the deeper activities of the mind.

We saw how the divination of unity, beginning at first with the common applehood of apples, green, red, yellow and brown, could gradually be extended, until from apples we passed to fruit, from fruit to the vegetable realm as a whole, from this to the gathered denizens of this earth and the earth itself, and, at last, to the whole visible and invisible frame of things: the forms of all things, and the forces that inspire and impel them. Here, in some sense, is a total view of the universe, carried over into our consciousness. And this carrying over is made in obedience to an impulse of the Will, a power abiding in the inner being of consciousness, part of our deepest and most real being. So that for each of us in some degree, for the wisest in a high degree, there is this steady impulse to build up in our consciousness a realised image of the world, of the universe, of all things; and this impulse rests on an implicit and inherent certainty that truth can be known; that we can know it; and that the realised image of all things thus formed in our consciousness is genuinely and truly related to reality. This relation we prove and strengthen by continual commerce with things, by a ceaseless intercourse, a give and take with the great world in whose midst we find ourselves set.

Through this impelling and driving power inherent in the deepest part of our consciousness, we learn the lesson that this deepest part of our consciousness is, in some sense, akin to the driving and impelling power which upholds and moves the great outer world. The driving power within us, which we find there, ready made, so to speak, impels us to build up a realised world within our consciousness; therefore this driving power is genuinely creative. Further, this driving power leads us to build up a realised world which is genuinely akin to the great world without. Therefore the inner driving power of our conscious minds must be as genuinely akin to

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the driving and impelling power of the great outer world. Again, we are endlessly impelled to enlarge, extend, perfect our realised image of the world; nothing short of completeness can satisfy us; we seek the whole of truth. Therefore this impelling power in our deepest consciousness, this Will in the Spirit within us, has a certain sweep of infinity, a certain need of completeness and perfection, akin to the Being of the great universe itself.

We have, within these last hundred years, been witness of three great stages in the progress of the realised world within our consciousness. First, before Darwin, came the listing and cataloguing period, the result of which was a static vision of the world, a universe at rest. Then came Darwin, who set all things in motion, and we learned to realise life as something ceaselessly moving, advancing. A third period has begun, and we are learning to see within the outer universe a finer universe, a web of finer, more transparent powers, which uphold the outer, visible frame of things. We are thus coming round to a view of the universe which has more the nature of force as its essential being, and less the element of form, or concrete, crystalized matter. We are learning to see the universe more as of the nature of force; that is, of the nature of the Will. And we are coming to perceive a closer likeness between the impelling and building Will in the inner consciousness of our own spirit, and the impelling and building Will which we divine as upholding and driving forward the visible frame of things.

So that, on the one hand, the inherent Will within us, in the deepest part of our consciousness, declares its kinship with the driving power of the outer world, by building up a like realised and moving world within; and, on the other hand, the power of divination which is the starting point, the one effective force in all scientific discovery, is steadily coming to a view of the driving-power of the world, which brings it ever closer in nature to Will, to the kind of Will which we find in our deepest consciousness.

We hold ourselves justified, therefore, in thinking that the relation thus indicated from both sides is a real one; that there is a deep, inner relation between the Will in our consciousness and the Will which made the worlds and keep them going. And we find a strong confirmation of this kinship in our power to create, first, as we saw, in the outer world of beasts and birds and flowers and fruit, of substances and forces; secondly, in the inner world of mind-images; and, thirdly, in the finer world of diviner realities which make up our ascertained science, our knowledge of truth.

Our whole progress, from the very outset, rested on divination. Divination is the driving power of reason, which is the instrument of science. It is the first divination of unity that makes reason possible, and therefore science possible. It is divination which, in

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every case, perceives the law, the truth, lying hid within any gathered group of facts. Even the most industrious scientist, without divination, is a mere mole. Let him gather ten, or a hundred, or a thousand facts; no one can promise that by any process of reason on which he can securely reckon, he shall be able to discern the relation of his facts, the law of them, the life-power which binds them together. That must come by divination, by a kind of divine grace, which flashes luminously through his thought, and through the listed facts, bringing to light the hidden truth within them.

Let us, therefore, candidly admit our complete indebtedness to divination; and let us gain from this admission confidence to carry the process further. Let us apply this same divining power to the great problem we have indicated: the relation of the Will in our inmost consciousness to the Will that made the worlds. And let us press the matter at the right point; within ourselves, namely, in the deepest part of ourselves. I doubt not that the fruit of this effort will justify it; and that we shall gain progressive certainty of the kinship of the Will manifested in these two realms; and, further, that we shall divine that it is precisely in virtue of this kinship of Will that we ourselves have been able to create, inwardly and outwardly as well; and in virtue of this same kinship we have been able to surprise some of the secrets of the greater Will, and reach some understanding of its plan in the wide world in which we dwell.

If this be true, it would seem that the problem of life is to be solved, not so much through the reason, as through the Will, and most of all, through an immediate and vital relation between the Will in our deepest consciousness and the Will which upholds and moves the worlds. Through this vital relation, perchance, we may cause Science to grow into Wisdom; and gain something like an inside view of this great total of life, an interior hold on the essence of Life itself. We seem already to divine the truth that we rest, not so much in the outer order of things of which our bodies form a part, as in an inner order of things, approached through our deepest consciousness, in a realm where the Will in that deepest consciousness comes into immediate interior touch, into unity of inner being, with the Will that made, and continues to make, the great universe itself.

CHARLES JOHNSTON.

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JOHN WESLEY AND THE METHODISTS.

HAVING accepted the large and comprehensive plan laid down by theosophical teachers as to the unity of religions and the oneness of all manifestations, it is a never-ending source of satisfaction to fit experience after experience, observation after observation, neatly into this general scheme. Just as the scientists are still busy adjusting innumerable minor facts into the major theory with which Darwin and Huxley electrified their world, so we, as theosophists, can fill in many vacant chinks as we individually study men and manners.

There have been many books written about John Wesley and the great Methodist movement, but this article is intended to draw special attention to those points wherein he most closely followed the composite type of religious reformer; to the tenets of early Methodism which were most markedly theosophic.

Against the murky and lurid moral atmosphere of England in the eighteenth century, the Wesley family stands out as a shining place of peace and purity, a suitable environment for the coming bearer of the new light so cryingly needed. He was pre-eminently the child of his mother, Susannah Wesley, one of the rare women of all time, in whom a tendency to ponder deeply on spiritual matters, to judge independently and then stand steadfast, was a characteristic both inherited and early developed. Her father, an eminent clergyman, had, in his day and generation, been severely persecuted for his refusal to conform to the established church; and behold, this favorite daughter Susannah, at the mature age of twelve years, came gravely to his study and informed him that having read the entire controversy, she, though loving and honoring him above all men, yet in this one matter was forced to hold him in the wrong; and on this one topic they differed tolerantly and tenderly and respectfully to the end of the chapter.

Give a thought to other infant savants of eighteenth century nurseries before flouting this tale of precocity as absurd. Small wonder that when the child grew up and married the Rev. Samuel Wesley she was able to maintain both her own free thought and her proper attitude of wifely humility, even during the two years when the stiff-necked, sturdy Samuel lived apart from her because of political differences.

It is interesting to note the methods by which the eight little

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Wesley twigs were bent and firmly inclined in the way they should grow. In the routine of family life was one hour of daily meditation for each member; solitary meditation for all but the very youngest children. That all developed a beautiful power of concentration may be gathered from Mrs. Wesley's calm statement that she taught each of her children to read in a few days. She began always, the morning of the fifth birthday, which was solemnly set aside and guarded from interruption, that the alphabet might be mastered before evening, once and forever! We are grateful for the kindly presence of the Lady Poverty which made the common school impossible, the uncommon teaching by the forceful mother imperative, and which removed rigorous and frugal simplicity from the vacillating zone of conscious theory to the fixed zone of compulsory need.

An almost miraculous escape from the burning rectory at an age when he was old enough vividly to sense and remember it, is the only event of his childhood which lifts John from the family group into individual prominence. It does not seem to have focused upon him any undue parental attention, but it gave him a singular sense of divine immanence and protection, which perhaps fathered the vein of credulity, the faith in powers unseen, always a striking factor in the man's temperament. A series of curious phenomena which occurred in the Wesley family while he was still a boy, fostered this characteristic still further. We have full accounts of the odd happenings, known as the Wesley noises, in the published journal, in letters from various members of the family, from neighbors and from servants. Possibly this was one of the first societies for psychical research, whose investigations were carried on in an impartial, unemotional spirit worthy of our contemporary brotherhood. The noises continued for a period of two months, were usually heard in the late afternoon or evening, and began with a sound of whistling wind about the house, with a clattering of the windows and a ringing of all the brass and iron in the room. There were rappings which grew louder and more insistent when any effort was made to down them by a counter-irritant of noise; the pewter seemed to rattle down and doors were clapped to or thrown open; the mastiff barked loudly at it the first day, but ever afterward ran trembling and whining for human protection; if heard in a room where there were sleeping children they were thrown into a perspiration of fear and trembling, though when awake they seem to have taken it all lightly enough. They dubbed it "Old Jeffrey" and treated it with a bored toleration, even when it declared Jacobite propensities by never allowing the King to be prayed for, or when it upheaved the bed on which two of the daughters were card-playing. The initial fear that it might be a portent of disaster

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wore away with time; the theory of rats was postulated and disproved; trickery was, for a time, bluntly and rather tryingly affirmed by the pater familias, who forthwith became a special object of its spite. The phenomena were all trivial enough, seemingly with small purpose or result, yet as they undoubtedly established faith in themselves as marvels of the supernatural world, they may be accredited with serving the same purpose as the phenomena of the early theosophist, or as other miraculous signs often vouchsafed to prophets and leaders. They helped break down the tendency to incredulity and skepticism which he shared as a child of his age, and opened a channel through which much other worldly wisdom might freely enter. It was a salutary conviction for the calm and dispassionately judging man to hold in the recesses of his mind, a good lesson for the boy Jacky, who, his father impatiently said: "would forego the necessary acts of life if he were not able to give a good reason for their performance."

Neither the Charterhouse School nor Christ Church College, Oxford, seem to have found him an especially noteworthy denizen, though a good and tractable pupil. It is worth a passing thought that he ascribed much of his later physical endurance to the fact that for years of his early life he scarcely tasted animal food, his portion of meat being invariably stolen and devoured by the school bullies. If we could trace these to a gouty and apoplectic end, we might point our vegetarian moral even sharper, but unfortunately, we shall have to suffice ourselves with the after prominence of our one meek little total abstainer.

The usual active, objective life of a normal boyhood was quite suddenly deflected toward introspection by a study of *The Imitation* and by the literary excursions among the German Mystics which naturally followed. Wesley afterward turned resolutely away from this mood and labelled it dangerous, but we are at liberty to see value in it notwithstanding, as well as in the years of rigid ritualism which ensued.

After taking orders and being admitted as a fellow of Lincoln College he settled to a systematic life of ceaseless toil with the prophetic remark "Leisure and I have parted company forever." It was his methodical planning and utilizing of each minute of each day, both for himself and for the group of like-minded youths who straightway gathered about him, that won the nickname "Methodist" from the other happy-go-lucky Oxonians. Accepting the cognomen in good part, they soon charged it with a fresh meaning by their keenness for churchly observance and their strenuous philanthropy, both consciously calculated for a high return in personal spiritual gains. The movement naturally never became popular, for it was exclusive and self-seeking and righteous over much. The uniform

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failure of his first activities is as noticeable and as enlightening as his later miraculous results. The small size of the Methodist group at Oxford is witness to his lack of magnetism, since there is universal testimony as to his agreeable manners, his quick wit and his keen logical faculty; his first parish saw him arrive and depart with equal stolidity and apathy; while the two years of missionary work in Georgia are grotesque in their solemn futility. Here the insistence on ceremonial and form may have been repellent to frontiersmen, careless of proprieties, struggling with raw, half-savage conditions; yet we cannot lay the blame wholly to this when we remember the results attained by apostles of a much sterner asceticism and more exact ceremonial—the first Romanist missionaries.

Just before his return to England, Wesley naively wrote that he had not taught the Indians, because there was not one to be found desirous of his teaching—yet he was almost in sight of the years when he preached unflinchingly to a half-mad rabble who howled their anger and derision, and repeatedly threatened his very life. The torch-bearers who kindled the transforming flame are a little band of Moravians, his fellow passengers on the voyage to America. Their simplicity, their cheerfulness, their willingness to serve in the humblest offices, unpaid and unthanked, attracted him strongly. No neglect could rouse them to protest, no insult to anger, no danger to terror. Once when a crashing wave broke over the ship and threw all the other passengers into a wild panic, the Moravians, undisturbed, continued the hymn which they were singing at evening worship.—"Do not even your women and children know fear?" questioned Wesley of their bishop. "Not fear of death, certainly," was the confident reply. Their life seemed to him a real return to the primitive church which he so zealously imitated, and his long conversations with one and another of them convinced him of the possibility of an assured personal religious experience to which he was yet a stranger.

On landing he sought out their pastor to ask advice of his experience in missionary labors, and was a bit rebuffed by that worthy's very apparent doubt as to his capability; "unless, brother, the spirit of God bears witness with your spirit that you are indeed a child of God"; and though Wesley hastened to reassure him on that point, he afterwards acknowledged that "they were vain words."

The consecration of their bishop a few days later was so simple, so solemn, so lacking all usual pomp that he "forgot the seventeen centuries intervening, and imagined a time when pomp and state were not—when Paul the tent-maker or Peter the fisherman presided, yet with the demonstration of the Spirit of Power."

There seemed no effort during his two American years to personally adopt the Moravian attitude nor to apply it to his labors,

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but the leaven was working, and coupled with his churchly austerity was a longing for their quietism and assurance. Possibly this state of spiritual ferment lowered his personal power still more; certainly it made him an onlooker and judge of himself and his work. He was able to read the lesson of his failure by the candle of his new knowledge, and the ultimate defeat of his new-world hopes was the last step in his long preparation; the slow voyage back to England a time of utter purging of his sense of separateness.

Peter Böhler, the young Moravian, to whom on landing Wesley turned as a disciple, found his task an easy one. The teaching seems to have been simple enough; merely the primal fact which, differently described, has inspired the teachers of the world—that God speaks direct to the heart of man. Wesley wrote it, on the page of Methodism, "Justification by Faith"; for those of another speech, to whom this seems a foreign tongue, it may be translated "The Voice of the Silence," and each wording well pondered will deepen and widen our comprehension.

With intellect fully convinced, he still had to undergo a season of humble seeking. A clearing of the channel of receptivity—a gradual widening of his sympathies and of his nature is apparent, until quite naturally and simply he tells of his moment of the great silence. "My heart was strangely warmed; assurance was given me that my sins were taken away, even mine, and that I was saved from the law of sin and death." Around this pivotal centre of his life he drew a gracious margin of peace by a grateful pilgrimage to the Moravian colonies at Marienbad and Herrnhut. In the calm of their community guest-houses he spent about a month, attending religious services, conversing with bishop and layman, absorbing the noble music which this society has never allowed to pass into tradition.

He carried away with him a still deeper conviction of the essential truth of communion, a deeper insight into the life spiritual —also in his heart the question "Do they not too much insist on the glorification of their own church? Are they not spiritually exclusive?" which was soon to prove the rock that turned aside the little rill of Methodism from the Moravian stream, to run its own independent course to the great ocean.

On his return to London he plunged eagerly into the work of teaching, of organizing, and of preaching whenever the pulpits of the English Church were open to him. It is difficult for us now to understand just why these were closed against him so promptly and so universally, for he never considered himself as other than a devout churchman, or the Methodists as aught save a society for the purpose of spiritual culture and philanthropic work, strictly within the church's fold.

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Doubtless the real explanation of the antagonism is that the keynote to which the Zeitgeist vibrated was a tepid rationalism; the mildest enthusiasm was discordant enough to bring the word into disrepute, and Bishop Butler voiced his age when he cried: "Sir, the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, *a very horrid thing!*" It was the organizing of these little bands "Of not less than five or more than ten members," which seemed to be his cardinal crime, grievous enough to force him to turn commons and bowling-greens into churches, or else to hold his peace. Many apologies witness to his shame at so shocking a breach of ecclesiastical proprieties; yet outweighing all his shame there was the need of the unchurched masses who flocked to hear him.

The wonder-story of the next fifty years is that of one who, listening to and obeying the warrior within, could strike no blow amiss. Up and down the length and breadth of England, preaching, teaching, exhorting, never resting, rode the indomitable little man, blessing providence for the hatred against him which brought the lowest and most profligate within the circle of his listeners. Such preaching had not been heard in phlegmatic England for a hundred years and more; no wonder that the response to the direct insistent appeal of this man who had become a brother of men, reading their hearts with sure knowledge, was immediate and unwithholden. It was not ignorance of their degradation, but sure faith in the power of God, the belief that each might receive the transfiguring light if it could only be brought home to him, which gave him the power to speak and which saved him from the pessimism so common to lovers of mankind.

The rabble and mobs who came full of hatred to scoff and jeer and do him bodily harm were held, subdued, and won, departing with a new light by which to live. We may read numberless stories of violence powerless against his non-resistance: as the one of a giant bully rushing at him with club up-raised only to lower it and to stroke Wesley's head, repeating, "What soft hair he has" —or another of a collier who, in answer to a question, replied: "Think o' him? Why, that he is a mon o' God—else why could not so many o' us kill one mon?" Whenever he stopped (some of his most fruitful stops were occasioned by violent falls from his horse, or breakdowns of his chaise), he preached; whenever he preached he organized his Methodist group; and as soon as he organized a group he studied the cause of their misery and spared no effort to remove it.

Sin he judged to be the root-cause of humanity's woe, and against this arch-enemy he battled tirelessly; but besides Sin, resulting from it, were lesser evils, to alleviate which he instituted

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charity after charity, many of them pioneers of their class: hospitals, schools, orphanages, free medical dispensaries, provident loan associations, each to meet some crying want of his people. It was likewise to meet definite concrete needs that he worked out bit by bit the organization of his society, still one of the most highly centralized, most flexible bodies in existence. His first eight or ten followers met with him regularly for personal instruction and guidance; as they multiplied beyond his power of ministration he appointed "class-leaders," each more or less responsible for the welfare of a group of twelve, who reported to Wesley himself at stated intervals. Later when the movement had spread into the remoter parts of Great Britain and Ireland, a regular annual conference was instituted to which came preachers and lay delegates for the purpose of threshing out vexed questions of common concern and to frankly scrutinize their principles of belief. "For if true they will bear strictest examination, if false the sooner overturned the better. Let us pray for willingness to receive light." The emphasis in modern Methodism may not be placed upon freedom from dogma and upon wide tolerance. As lesser and narrower men strove to follow him, they inevitably mistook the hard and fast precepts which he had formulated to combat concrete evils of his time, for the basic principle so much harder of comprehension and attainment.

The following quotations taken at random from his journal and his letters are sufficient measure of the liberality, the toleration, the open mindedness of the great founder. "One circumstance is peculiar to the people called Methodists: that is the terms on which any person may be admitted to their society. They do not impose, in order to their admission, any opinions whatsoever. Let them be Churchmen or Dissenters, Presbyterians or Independants, it is no obstacle. The Quaker may be a Quaker still and none will contend with him about it. They think and let think. Is there any other society in the habitable world so free from bigotry? So truly of a Catholic spirit? So ready to admit all serious persons without distinction? I know none." It is carefully explained that certain members were dropped "Not for their opinions, whether they be right or wrong, but for scoffing at the Word and ministers of God, for tale-bearing, back-biting, evil-speaking and slandering." Hatred of the papacy ran high in England at that period and the suspicion of the masses that Wesley was a disguised Jesuit, the Methodists, a secret Romanist order, had for a time added malevolence to their persecution, so that the nobility of his letter to a catholic priest is especially noteworthy. After enumerating their common beliefs and purposes it closes: "Are we not thus far agreed? We ought without this constant jangling about opinions, to provoke one another

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to love and good works. Let the points wherein we differ stand aside." He further declares that those arch-heretics of history, Montanus, Pelagius and Servetus were all holy men, who together with all the good men of the heathen world (naming Socrates, Plato and Marcus Aurelius), "would come from the east and the west to sit down in the kingdom of heaven."

Again, "Is thy heart right with mine as my heart is with thine? I ask no further question. Dost thou love and serve God? It is enough; I give thee the right hand of fellowship." "It is not our care, endeavor or desire to proselyte any from one man to another, or from one church (so-called) to another, from one congregation or society to another; but from darkness to light, from Belial to Christ." The twelve rules for the guidance of the society were simply rules and were aimed to increase the feeling of solidarity and brotherly love. "Believe evil of no one. If you see it done, well; else take heed how you credit it. Speak evil of no one; else your word especially would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned. Above all, if you labor with us in our Lord's vineyard, it is needful you should do that part of the work which we prescribe, and at those times and places which we judge most for the glory."

He always affirmed that he would abandon any position and disclaim any teaching that could not safely make appeal to his reason, but he did not limit his reason to the narrow realm of past-proven facts and skeptical logic. An eager explorer, he haunted the borderland of science, especially lured by the newly mapped frontier of electrical magic, and all through his journal, that invaluable and authentic document which introduces us to workaday England as convincingly as do Boswell and Walpole to the literateurs of the time, are scattered countless stories of unexplained psychic phenomena, tales of ghosts and dreams and telepathy, eagerly studied and minutely recorded. He had been well grounded in the elements of the supernormal by "Old Jeffrey" at Epworth rectory, so that his acceptance of the marvellous was easy to a fault. Yet it is practical bourgeois phenomena that he prefers; events and happenings that one might test and tabulate. He never had the leaping imagination of a creator, and quite uncomprehendingly he dubbed Swedenborg "one of the most ingenious, lively and entertaining madmen that ever put pen to paper."

Quite inevitably he drifted further and further from the shores of mysticism and miracle, yet with him he bore the torch kindled at that fire, and by its light steered a straight course between the Scylla of faith without works and the Charybdis of works without faith. He might so easily have been but a religious recluse. He might so easily have been but a social and economic reformer.

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Though he made himself the absolute head and ruler of his followers, it was not power he sought, but opportunity—opportunity to help in all ways, mentally, morally and physically. When a youth at Oxford he learned that he could live on twenty-eight pounds of his yearly allowance of thirty-five, and have seven pounds for charity. Through the years, as his earning capacity grew, his charity fund grew with it, his living expense remained stationary. In a world of want he could not permit himself wealth. An amazing fact most difficult to grasp is the magnitude of the revenue derived from the sale of his books. That people cheerfully paid thousands of dollars for the privilege of surmounting this dull mountain of printed words, seems incredible—unless, indeed, his *Primitive Physic* was the one seller. With its simple remedies and frequent mandates as to cleanliness and hygiene, it might well have been the book of the hour, as it undoubtedly was the chief pride of its practical author, his highest literary flight. Not but that the others are good books and true, but there is scant bait of humor, or of fancy, or of sounding words to lure the reader.

The historian Green says that "the noblest result of the Wesleyan movement was the steady attempt which has never ceased from that day to this to remedy the guilt, the ignorance, the social degradation of the profligate and the poor." Another student of the times marks him as the power which prevented the French Revolution from spreading through England. The modern Methodist church points with pride to its great army throughout the world, to its churches still increasing at the rate of two a day, but the organizations and the charities and the social reforms were but products, the practical fruits of a life of applied devotion. Its great strength, its inherent growing power, came from the fact that it was from first to last primarily a religious revival—a revival of the practice of the presence of God.

A. E.

"In Silence, by Silence, through Silence were all things made. Copy the divine model." BOOK OF ITEMS.

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WHY I BECAME A THEOSOPHIST.

TO speak of *becoming* a Theosophist, seems to imply a passing from one condition to another, whereas to a child fortunate enough to have been brought up in a Unitarian environment, there was no violent change, but only a taking on of knowledge, and a widening of the windows of the soul. My father never spoke to us of religion, but I am sure that he was what in his own day would have been called "a free-thinker," and that his influence upon my mother was always in the direction of breadth and freedom. Her father was one of the old-school rigidly conservative Unitarians, and I can remember what a different atmosphere pervaded his house on Sundays, from what we had been accustomed to in England.

The first impression of a religious nature that I remember, a few years before we left England, was when my mother tried to explain the omnipresence of God and the divinity of Christ on a Unitarian basis. I was then about seven years old, and the result of her efforts I well remember was to make me exclaim, "Well, then, if Christ is divine, there are two Gods, and if God is everywhere there is only room for one!" Afterwards I went away and meditated, in a child's fashion, upon this hard saying, and finally came to the conclusion that there *was* only one God, and that Jesus was our Elder Brother, a phrase I had probably picked up in some book, for my reading in those days was very extensive and exceedingly varied. I had recently read about "the Crusade of the Children," and I made up my mind that as soon as I was a little older—seven seeming even to the child's mind somewhat too young for such an undertaking—I would get up a crusade of children to go about the world and preach a new religion, which should declare that there was but one God, our Father in Heaven, and that Jesus Christ was not another God but only our Elder Brother. Having settled this to my own satisfaction, I said nothing more on the subject, and my dear mother probably felt that she had explained the knotty question of the Divinity of Christ and the omnipresence of God in a manner perfectly satisfactory to her juvenile hearers.

Not very long after this, I got hold of Marryat's novels, and in one of them (I think *Midshipman Easy*, but I have never seen the books since), I came upon a boatswain who believed in re-incarnation, not in the theosophic sense exactly, but rather in the repetition of events and characters in regular cycles. It had a curious effect upon my mind, which seemed to be struggling with something known before and known better, like the twisted fabric of a dream that one cannot rightly recall.

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Then came, long afterwards, of course, when I was about fourteen, the teachings of the Rev. Samuel Longfellow, a brother of the poet. Of him it was said that while Henry Longfellow was *made* a poet, Samuel was born one, and also it was said that he was good enough to be a saint and interesting enough to be a sinner. He was certainly a mystic, and his teachings were like those of all the mystics,—but another term for Theology. He preached to the Second Unitarian Church in Brooklyn for seven years, and then went to Germantown, after his brother Henry's death, retiring to live with his nieces in the old "Craigie House" in Cambridge. After this, through the influence of some of my literary friends, I became very much interested in Positivism, and the talks given by the Crolys and many others. Their foundation-stone, the creed that man had no rights, only duties, had a certain chilly grandeur about it, but the worship of an abstraction, called "Humanity," was not at all satisfactory to the religious sense, and even the severe and lofty ethical system of Positivism seemed lacking in food for the soul. I was sure I was not a Positivist, but that was all I was sure of.

On my first return from Italy in 1884, I came across Mr. Sinnett's *Esoteric Buddhism,* which was just then making a tremendous sensation, and like many another Theosophist took my first lessons in the "Wisdom Religion" from that fascinating book. Four winters spent in Italy, studying Dante and the mysticism of the middle ages helped me very much, as at the same time I was studying all the theosophical books that were then published. Mr. and Mrs. Sinnett very kindly sent me lists of books, and long and helpful letters, but after the "first fine careless rapture" drawn from *Esoteric Buddhism,* I began to feel that too many of its symbols and allegories were taken as solid realities and matters of fact, and when I visited H. P. B. in May, 1888, *en route* to New York, I was glad to find that she sustained my objections.

That was twenty-one years ago, and it is harder sometimes to recall things of that date, than even our childish impressions, I suppose because the former come in crowds, and childhood's memories, strong enough to persist at all, are few and far between. My ideas of H. P. B. before I met her, were of the haziest description, and by no means worthy of her. On arriving in London I went to an afternoon tea at the Sinnett's, and there met Countess Wachtmeister, who was then living with H. P. B., and she asked me to come and see her.

I arrived in the midst of a domestic tempest. H. P. B., in a gorgeous Oriental dressing-gown and a royal gaze, had been interrupted in her work with Dr. Keightley, I think (possibly Mr. Bertram Keightley), because the Countess smelt gas, and had insisted

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that the only available man should go down into the cellar and see about it, to the great disgust of H. P. B. The Countess took the blows of the winged words most meekly, and it was somehow conveyed to my moral consciousness, without a syllable being said on the subject, that such tempests were part of the training of the disciples who surrounded their great leader. After that I spent two or three evenings with Mme. Blavatsky, who smoked cigarettes and played solitaire, all the while she led the conversation. And she impressed me above all, as a great *Power,* and behind the clumsy figure in the Oriental robe, there seemed to be agencies unseen, that worked her will. Her eyes were the most piercing I ever saw, and appeared not only to meet your own, but to see through and behind your bodily presence. She advised me to settle neither in Rome nor London, but to return to New York. "You could not do better," she said in her emphatic way, "than to go back to New York, and study with W. Q. Judge. He is a *good man.*" Never shall I forget the stress she laid upon those words, as if to answer the attacks she doubtless foresaw.

Later in the spring of the same year I met Mr. Judge, who came to see me in Brooklyn, and of that visit I can remember little or nothing. I did not appreciate him quickly. Seeing him at first in my own home, and not in his proper environment, some little time elapsed before I learned to recognize, under that quiet and rather insignificant exterior, the wisdom, the practical common sense, the humor and the independence of the man. Day by day I learned to know him better, and to trust him more. In the "Letters That Have Helped Me" (II, p. 116), is an extract from a paper that I wrote in commemoration of our Chief, which perhaps I may be excused for repeating here, as explaining another of my reasons for becoming a theosophist.

"To the mystical element in the personality of Mr. Judge was united the shrewdness of the practical lawyer, the organizing faculty of a great leader, and that admirable common sense which is so uncommon a thing with enthusiasts. . . . And blended with the undaunted courage, the keen insight, the endless patience, that made his personality so powerful, were the warm affections, the ready wit, the almost boyish gaiety that made it so lovable."

In the autumn I took up my abode in New York, and joined the T. S. In November the first volume of the *Secret Doctrine* was published, followed quickly by the second, and the problems that had found no answer in the earlier books, were all solved here. Twenty-one years of diligent, but of course not consecutive study have not exhausted its infinite variety.

K. H.

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ON THE SCREEN OF TIME.

VACATION READING FOR THEOSOPHISTS.

IS it necessary, for relaxation, to devour such stuff as the magazines find popular, or novels, such as *The Lady in the Pink Veil* (which "fairly sparkles"), and that "most absorbing and powerful" book, with its "vivid portrayal of human beings bowed beneath passions and ambitions stronger than themselves," entitled *The Other Person's Wife?* Such reading may have become a habit: but there are habits which are not profitable, and if a man or a woman has acquired a taste for morphine or cocaine, the best thing to do is to stop it. Furthermore, the most delightful relaxation may be found in quite different ways. Take, for instance, many of the books published in Bohn's Libraries: the Dramas of Aeschylus, Homer's Iliad and Odyssey, Longfellow's version of the Divine Comedy, Herodotus (a really entertaining book), Machiavelli's History of Florence, the Nibelungen Lied, the Stories of the Ramayana and Mahabharata, Sir Thomas Malory's Morte d'Arthur, The Lives and Opinions of Eminent Philosophers by Diogenes Laërtius. The title of this last, to those who have not read it, will not convey the idea of relaxation, and perhaps the other books will sound almost as dull.

But consider Diogenes: he was, in fact, a dreadful gossip, and he loved a good story far better than he loved philosophy. Also, incidentally, he preserved traditions which mean much more to the student of Theosophy than to the ordinary reader. Thus, of Socrates, that "a certain one of the Magi came from Syria to Athens, and blamed Socrates for many parts of his conduct, and also foretold that he would come to a violent death." And is it not sufficiently "relaxing" to be reminded of the man who went to consult Socrates as to whether he should marry or not, and of the grim sage's answer —with Xanthippe out of hearing: "Whichever you do, you will repent it!" Then there is Epimenides, a contemporary of Solon's, who "pretended that he had lived several times;" and that rascal Aristippus, who, when reproached with the extravagance of his table, asked, "Would you not have bought those things yourself if they had cost only three obols?" And when the other admitted that he would, "Then," said he, "it is not that I am fond of pleasure, but that you are fond of money." It was Aristippus also, who, according to Diogenes, was sailing to Corinth and was overtaken by a violent storm; and when somebody said, "We common individuals are not afraid, but you philosophers are behaving like

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cowards," replied blithely, "Very likely, my friend, for we have not the same kind of souls at stake."

Thales, we are reminded, who "never had any teacher except during the time he went to Egypt and associated with the priests," and who lived from 640 to 546 B. C., predicted the eclipse of the sun which took place on May 28th, 585 B. C. He was wise in other ways too, and when asked, "What is the divinity?" replied, "That which has neither beginning nor end." He also said that there is no difference between life and death. "Why, then," some one asked him, "do you not die?" "Because," said he, "there is no difference."

Noteworthy things, also, Diogenes tells us about Pythagoras. While he was still a young man, and devoted to learning, he left his own country, the island of Samos, to be initiated into "all the Grecian and barbarian sacred mysteries." He went to Egypt and learnt the Egyptian language, "and he associated with the Chaldaeans and with the Magi." "Afterwards he went to Crete, and in company with Epimenides, he descended into the Idaean cave (and in Egypt, too, he entered into the holiest parts of their temples), and learned all the most secret mysteries that relate to their Gods." He said that in a former incarnation he had been Æthalides, and had been accounted the son of Mercury; "and that Mercury (the Father Initiator) had desired him to select any gift he pleased except immortality. And that he accordingly had requested that, whether living or dead, he might preserve the memory of what had happened to him. While, therefore, he was alive, he recollected everything; and when he was dead, he retained the same memory. And at a subsequent period he passed into Euphorbus, and was wounded by Menelaus. * * * But after Euphorbus died, he said that his soul had passed into Hermotimus; and when he wished to convince people of this, he went into the territory of the Branchidae, and going into the temple of Apollo, he showed his shield which Menelaus had dedicated there as an offering." Then he became Pyrrhus, a fisherman; and when Pyrrhus died, he became Pythagoras. "And he himself says in his writings, that he had come among men after having spent two hundred and seven years in the shades below."

Then we are told that "he is said to have been a man of the most dignified appearance, and his disciples adopted an opinion respecting him, that he was Apollo who had come from the Hyperboreans ('those who are beyond the north wind'); and it is said that once when he was stripped naked, he was seen to have a golden thigh."

Many of his sayings are recorded, with scraps of his teaching, and some of his Rules—such as that his disciples should not think

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of anything as exclusively their own; and then we are told the half dozen different legends concerning his death, from which we can choose the one which appeals intuitively to us as being nearest to the truth.

In brief, we shall find change of thought and of atmosphere in Diogenes, and in many of the other books suggested, of a far more effective and salutary kind than the modern novel can give us. Further, instead of stupifying our brains and cultivating undesirable emotions, we shall, among other things, be reviving in ourselves the memory of past culture and, possibly, of past enlightenment.

The Elasticity of the Earth.

It seems that Professor Hecker, of the Prussian Geodetical Institute, has at last demonstrated scientifically that just as the attraction of the sun and moon causes a movement of the sea, which results in daily tides, so also the same attraction gives rise to land tides, the effect of which is to produce on the surface of the globe an undulation of nearly eight inches. In other words, twice a day the ground rises to that extent; and since the tide is double and manifests itself at the same time at the antipodes, the diameter of the globe increases some sixteen inches. We do not notice the movement, for the same reason that we do not notice the tides of the ocean when we are at sea: there is no shore by which to draw a comparison. The probability is (though no modern scientist, we believe, has suggested it) that exactly the same movement takes place daily in the solids as well as in the liquids of the human body; that there are cyclic periods of high tide and of low tide—of greater or less attraction and dilatation—and that the periodicity of many physiological and pathological phenomena are due to these bodily tides. We notice the result without tracing it to its cause, partly because everything around us is subject to the same influence. Thus, as Camille Flammarion has pointed out, we do not notice the diurnal rotation of the earth, which makes all points of the equator run at a speed of almost 500 yards per second; we do not notice the annual movement of the earth, which carries us away into space at a speed of some eighteen miles per second; we do not notice that the earth travels more rapidly in December and January than in June and July. In weight and in measure we correspond to the earth and are part of it.

This should help us to understand how it is that the physical bodies of the race may change their density at different epochs of evolution—descending from what would now be for us, invisible tenuity, and solidifying to a state of density which would now correspond to the hardness of steel. That would be the lowest point of materialization. At that point, what is now the hardness

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of steel would be proportionately harder—everything being relative at all stages. The time will doubtless come, in the far-off evolution of the race, when the density of the normal physical body, as compared with its present density, will be etheric. But will it, on that account, be less powerful?

Etheric Bodies.

We habitually confuse impalpability and invisibility with emptiness, or in any case with flaccidity. We think that the harder a thing is, the stronger and more powerful it must be. And yet, in our own experience, we know that the reverse of this is true. Some of us have seen a wave at sea twist an iron bar as a child might twist a blade of grass. We know that water, under pressure, will tear down the side of a hill with a hundred-fold the power and rapidity of steel implements. And we know that steam is more powerful than water; that certain invisible gases are more powerful than steam; and that, while these gases can be weighed and electricity cannot be weighed, electricity is incalculably more dynamic in its effect than any gas known to us. So the fact is that the more tenuous the medium through which a force acts, the more potent is the effect of that force.

Is it not a fair inference that an etheric body, although invisible to the physical senses, might be a thousand times more powerful, even in its physical effects, than these "solid" bodies of our fancy? The bodies of our future humanity—now evolving within us, as all things slowly evolve from within—may well be thought of at once as etheric and as almost unthinkably dynamic. This, of course, does not refer to the psychic body (the *sōma psukikon* of St. Paul); but to the body of the Resurrection, to the spiritual body (the *sōma pneumatikon*), in which Christ, typifying the humanity that is to be, rose from the dead.

Perhaps we can go one step further, and suppose that as spirit, from its descent into materiality, adds self-consciousness to consciousness, so the bodies of the future, having involved back to spirituality, will retain, potentially, every faculty and every mode of expression which the evolutionary process has developed, making it possible to reproduce in the spiritual body, at will, every condition of density (and thus of visibility) through which the bodies of the race have passed. In other terms, the spiritual body will not be limited to four dimensional existence—and those who have studied St. John's account of the appearances of Christ after the resurrection ("when the doors were shut," yet, "Reach hither thy finger") may find in this suggestion some rational light upon phenomena which would otherwise remain incomprehensible.

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The Moon.

Professor Hecker's experiments served as text for a speech by Sir George H. Darwin, recently delivered in London, in which he argued that because in all tidal motion there is friction, this friction must react upon the moon, tending to drive the moon further and further from the earth. Sir George went on to say that there was a time when, science believes, the moon was very close to the earth's surface, and at a still earlier period, actually a part of the earth's body. "The combined mass spun around so fast that it broke in two, and the smaller body, the moon, was driven off by tidal friction to where we now see it." So, in the distant future, tidal friction will cause the earth to spin more and more slowly and the moon to recede further and further from the earth until, perhaps, it will come within the compelling gravitation of some larger planet.

The idea of a whirling body splitting into two, so as to form earth and moon, hardly carries conviction. If scientists were once to conceive of the gradual condensation or solidification of substance, from plane to plane of density on the descending arc, and from plane to plane of tenuity on the ascending arc, and were to interpret evolution and involution cosmically in the light of that theory, as the esoteric philosophy suggests, they would no longer be obliged to advance such improbable hypotheses. In the Lesser Mysteries it was taught that the moon is far older than the earth, and that the earth owes its being to the moon. Hence the attraction to the moon as shown by the tides. Further it is said that a planet, before finally dying out, expels or projects all its energy and its "principles" into "a neutral centre of latent force, and thereby calls into activity a new nucleus of undifferentiated matter." So the moon was the mother of the earth, and is now "the shadow dragged after the new body into which her life has been transfused." But this must have happened many æons before matter, as we now know it, existed.

The Question of Immortality.

Again and again the world repeats its question, Is man immortal? And time after time the inspiration of the world says, Yes! Professor G. Lowes Dickinson, the author of *The Letters of a Chinese Official* and of *A Modern Symposium,* delivered last year's Ingersoll Lecture at Harvard, entitling it, "Is Immortality Desirable?" His answer, now published in book form, is not inspired: but it is affirmative and sincere.

The poets have pierced more truly to the heart of our question: the essayists, with few exceptions, have analyzed and left us cold. The well-known lines of Shelley, denounced in his day as an Atheist, now provide a stock quotation for orthodox funeral cards:

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"Peace, peace! he is not dead, he doth not sleep—
"He hath awakened from the dream of life—
"'Tis we, who, lost in stormy visions, keep
"With phantoms an unprofitable strife."

George Meredith, so lately dead, and no more orthodox, in the old-fashioned sense, than Shelley, faced the same problem and caught—

"With Death in me shrinking from Death,
"As cold from cold, for a sign
"Of the life beyond ashes . . ."

to find it in "the pure wild-cherry in bloom," learning from it

"That from flesh unto spirit man grows
"Even here on the sod under sun."

Poet after poet has uttered it,—although few with greater conviction than Henry Howard Brownell in his little-known eulogy of Abraham Lincoln:

"Perished? Who was it said
"Our Leader had passed away?
"Dead? Our President dead?
"He has not died for a day!

"We mourn for a little breath
"Such as, late or soon, dust yields;
"But the Dark Flower of Death
"Blooms in the fadeless fields."

Such men out-soared the problem, and found in the heavens above it—Knowledge. The essayists have stayed with it and have faced it, sometimes, as in the case of Emerson, with an almost poetic illumination: but the very fact of reasoning about it leaves the problem on our hands, no matter what the solution offered us may be. Because the brain is not immortal, and the mind of the brain is not the Knower. Reason, at best, can but prepare the way for knowledge—a service by no means to be despised, very helpful, in fact, as the plough is helpful to break up the hard earth for the seed.

Can the same be said of our Psychical Researchers? For still they come, multitudes of them, with such books as *Are the Dead Alive?*—"a careful and authoritative summing up" of "ghosts, spirit rappings, materializations, table levitations, trance speaking and writing, telepathy, clairvoyance" and more, all for one dollar and seventy-five cents, net; Mr. W. T. Stead being well to the fore, not, of course, with a question, but with *How I Know That the Dead Return.* What these people, for the most part, are so hideously doing, is to treat *the purgations of the physical plane* as spiritual realities. Granted,

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even, that they could prove survival after death of some part of the consciousness, what has that to do with Immortality? The body survives—for a time. Does not the same fate await the purgation which they mistake for the Soul?

To be pitied, such people are—though still more to be pitied are those who, once knowing better, report imaginary interviews with "souls" in Kama-Loka—the shadows of their own delusions.

Yet, our Psychical Researchers serve one useful purpose: they lend additional point to the story which illustrates the shrinking of so many people from any thought of death—the story of one who was pressing on a friend the unwelcome question what he thought would happen after the breath of life leaves us, the friend's reluctant admission being, "Of course, if you press me, I believe that we shall all enter into eternal bliss. But I really wish you wouldn't talk about such disagreeable subjects." If "eternal bliss" can be made a disagreeable subject, the Psychical Researchers may be relied upon to do it.

Christianity and Buddhism.

Some recent correspondence in the New York *Times* offers welcome evidence of the improvement in manners and method of Christian apologists. Dr. Thomas Darlington, New York's Health Commissioner, had declared in a speech at the Church Congress in Boston that "Hospitals were first called into existence by Christians." Thereupon some gentleman, with the temper of Draper, protested in the *Times* that "during many centuries when the Christian church held absolute sway the healing art declined, and only as the power of that church waned did medicine and surgery advance." He also said that "the Maurya King, having embraced the Buddhistic doctrines, adopted the name of Asoka, filled his dominion with hospitals, and they remained while Buddhism retained its power in India."

In reply to this attack, a Jesuit wrote to defend the Church, claiming for it, and particularly for the Popes, in all ages, an ardent encouragement of medicine and surgery and also of organized relief in hospitals. In that connection he claimed too much; but he prefaced his defence with the frank admission that "hospitals were in existence before Christianity, and, indeed, there are traces of them as far back as the beginning of history."

There was a time when, to have suggested the existence of anything good before the dawn of Christianity, would have aroused violent and blind denial. That time has passed, and we can afford to be grateful. But Theosophists occupy a unique position: defenders and exponents of all that is good in all religions, they hold no brief for any one form of religion as against another. Hence they should be able to weigh these questions without bias, neither anx-

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ious to attribute merit where it does not exist, nor to detract where praise is due.

Take, for instance, the statement that hospitals were founded by Asoka: that was certainly our own belief. Professor Rhys Davids, in his *Buddhism,* states that Asoka "established gardens and hospitals for man and beast," and that "the Edicts also show us that Asoka was not content with spreading the precepts of Buddhism within his own territories, large as they were. He is stated in them to have established in neighbouring lands hospitals for man and beast" (pp. 222, 228). And Professor Rhys Davids' statements about Buddhism are commonly taken as final. Closer investigation, however, throws some doubt on his reliability in this as in so many other connections. The Edicts themselves do not seem to warrant his interpretation. In *Asoka, The Buddhist Emperor of India,* by Vincent A. Smith (Oxford, Clarendon Press, 1901), which contains a complete translation of the Edicts, we find that Asoka, whose religious name in Sanskrit was Priyadarsin, and in Pâlî, Piyadasi, and who reigned from 272 to 232 B. C., announced in his second Rock Edict:

"Everywhere in the dominions of His Majesty King Priyadarsin, and likewise in neighbouring realms, such as those of the Chola, Pândya, Satiyaputra, and Keralaputra, in Ceylon, in the dominions of the Greek King Antiochus, and in those of the other kings subordinate to that Antiochus—everywhere, on behalf of His Majesty King Priyadarsin, have two kinds of remedies (? hospitals) been disseminated—remedies for men, and remedies for beasts. Healing herbs, medicinal for man and medicinal for beast, wherever they were lacking, have everywhere been imported and planted. In like manner, roots and fruits, wherever they were lacking, have been imported and planted. On the roads, trees have been planted, and wells have been dug for the use of man and beast" (p. 115).

Now Asoka's Edicts, whether inscribed on rocks, or on pillars, or on the walls of caves, were all written in forms of Prâkrit, that is to say, vernacular dialects nearly allied to literary Sanskrit. But the dialects of the inscriptions are to a considerable extent peculiar, and are not identical either with Pâlî or with any of the literary Prâkrits. Most of the inscriptions are written in the dialect known as Mâgadhî. So there is some uncertainty as to the exact meaning of several words used in the inscriptions, and Mr. Vincent Smith, in a footnote to the translation of Rock Edict II, given above, adds, in explanation of the word "remedies," that M. Senart, in his *Inscriptions de Piyadasi* (1881 and 1886), translates *chikisakâ* (*chikîchha,* Skr. *chikitsa*) as "remèdes," while Bühler (see *Epigraphia Indica,* vol. II, pp. 447-472; and *Indian Antiquary,* xx, 1891, 361) follows the older versions and renders "hospitals,"—Mr. Smith himself being "disposed to agree with M. Senart."

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In his seventh Pillar Edict (p. 153), Asoka declared:

"Thus saith His Majesty King Piyadasi:

"The kings who lived in past times desired that man might somehow develop the growth of the Law of Piety (Dharma). Mankind, however, did not develop the growth of the Law of Piety according to expectation. . . .

"Therefore, thus saith His Majesty King Piyadasi:

"This thought occurred to me:—I will cause sermons on the Law of Piety to be preached, and with instructions in that law will I instruct, so that men hearkening thereto may obey, raise themselves up, and greatly develop the growth of piety. . . . Considering further the same purpose, I have set up Pillars of the Law, I have appointed censors of the Law, and preached sermons on the Law of Piety.

"Thus saith His Majesty King Piyadasi:

"On the roads I have had banyan-trees planted to give shade to man and beast; I have had groves of mango-trees planted; at every half *kos* I have had wells dug; rest-houses have been erected; and numerous watering-places have been prepared here and there for the enjoyment of man and beast.

"That so-called enjoyment, however, is a small matter.

"With various blessings have former kings blessed the world even as I have done, but in my case it has been done solely with the intent that men may yield obedience to the Law of Piety."

We see, then, the futility of claiming in any dogmatic spirit that Asoka founded "hospitals." And we see, further, that the great King's primary motive was not the relief of the body, but was "with the intent that men may yield obedience to the Dharma"—to the law of spiritual growth; or, as he expressed it in another Edict (Pillar Edict VI, p. 152), "with the intent that the people, rejecting their old vices, might attain unto growth in piety (Dharma). Thus, aiming at the welfare and happiness of the people, I devote my attention to those far and near as much as to my own relatives, if haply I may guide some of them to happiness." Consequently, whether hospitals were founded by Asoka or not, his action cannot be used to support the materialistic attitude which reduces religion to the supply of creature-comforts. "His Majesty thinks nothing of much importance save what concerns the next world" (Rock Inscription XIII).

For Asoka, however, the "next world" was not some remote heaven to be attained only after death. The "next world" was the world of illumination, of insight, attainable here and now, a state of being—the Kingdom of Heaven, where there shall be no more death, neither sorrow, nor crying, neither shall there be any more

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pain; the kingdom of joy unfading, and of peace and wisdom and power. Wholly attainable only by the very few, yet in part within the reach of all men—even within the reach of criminals, under sentence of death, to whom a respite of three days was granted, in order that their relatives might "invite them to deep meditation. . . . For my desire is that the condemned, *even during their imprisonment,* may gain the next world, and that among the people pious practices of various kinds may grow, along with self-restraint and generous liberality."

T.

"It is possible to 'understand' a thing, as men say, and yet to completely miss its true meaning. That which is indefinite to the sense is often real to the spirit. You must look to the 'Kingdom of Heaven' for the meaning of things, as for all else. A hard saying, but a helpful one, if you apply yourself to it." BOOK OF ITEMS.

"Man is a spiritual being, placed in the midst of a material world. He must subdue this Matter, bending it to his needs and uses, which are those of SERVICE. *But he shall not forget the region whence he sprang—that* HE *stands rooted in Eternity."* BOOK OF ITEMS.

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ELEMENTARY ARTICLES

VII.

Theosophy and Religion.

THEOSOPHY is sometimes spoken of as the Wisdom Religion, and it is customary to speak of the Christian religion, the Jewish religion, the Mahommedan religion, and also of the Protestant religion and of the Catholic religion. Is Theosophy, then, one of many religions? It has been said that "Religions are many but Religion is one," and in this direction we may find the answer to our questions. Theosophy is neither Buddhism nor Christianity, but a Theosophist may be either, or he may be something else.

What is religion? It is a definite form of experience resulting from a living relation with, and a response to the Supreme Reality, and an effort to express and interpret this experience and this relation. This is the substance of which all religions are specific forms, and if we study this experience and note some of its successive phases, I think we shall discover that not only is Theosophy in perfect harmony therewith, but that *it is* that substance itself, for Theosophy is not only a belief but an experience. There is such a thing as the religious consciousness of the race which has expressed itself in different forms, but these forms are one at the center. Religion is not based on Christianity, but Christianity is based on religion, and religion is not a theory, nor an intellectual system, it is an experience. Our theologies and our various systems of religion are endeavors to interpret these experiences and to express them in such terms as shall be understood by the people of a particular age or race, that they may profit thereby.

If we study Buddhism and its literature we shall realize how many of the great problems of man's life with which we are familiar are thought out from a new center, and upon what seems to us strange assumptions, but in ways that show us that there are only a few possible combinations of these great spiritual facts. Or if we turn our attention to a study of the history of sects and heresies

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among the Mahommedans we shall see that the resemblances to the same divisions among Christians are so striking that we have only met under some new Arab name, or some out-of-the-way place in the Moslem world, the same fact and force or train of thought which led to similar schisms in the Christian Church. Each of these religions claims the absoluteness of its own faith and the wrongness of all others. But from the Theosophical standpoint the basis of this claim of each believer for his own faith is the true sense that through his faith he has laid hold of the Absolute. His claim is right in its spiritual content, but wrong in its form. It is true that our intellectual conceptions react in some measure upon our spiritual experiences, but these experiences are greater than our intellectual conceptions. The higher up or deeper down we go, the vaster seem the regions we have not explored, and what we know gives us the conviction that there are still beyond us wonderful, glorious, possibilities of beauty, truth and love—"We feel that we are greater than we know." So the soul refuses to be bound and limited by the intellect but rises on its instincts and sings with the poet—

"A warmth within the breast would melt
The freezing reason's colder part.
And, like a man in wrath, the heart
Stood up and answered, I have felt."

This means that all souls, whether they share the culture of the schools or not, may enjoy these spiritual experiences and come into this living relationship with the unseen, and it sometimes happens that men of great logical power do not reach as high in these spiritual experiences as do some men of much smaller intellectual power. I think Shakespeare has very beautifully expressed this in the following lines—

"Those earthly godfathers of heaven's lights
That give a name to every fixed star
Have no more profit of their shining nights
Than those that walk and wot not what they are."

What Shakespeare says is true, for when the fire worshippers adored the sun they did not know how great he was; they did not know that he was a million miles in diameter and could cheer a hundred planets as easily as he could illumine this one world. Although to them he was unmeasured, that flaming orb poured his light upon humanity, made the four seasons and all the life and beauty of the world. The children of Zoroaster did not worship as astronomers but as lovers of sunbeams. The truth is that the heart can love a sunbeam without knowing the diameter of the sun, and it can feel

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the presence of an everlasting harmony and peace without being able to define and measure its source. This is religion and it is as hard to define as the spirit of a man—a force which rules, shapes and colors everything. When Virgil's hero was in heaven he asked his pagan but sainted father what the spirit of a man might be. The old hero said, "It is a mind which infuses itself through the whole mass, quickens all, and seems dissolved in the particles of the whole body."

But while it is difficult to give a satisfactory definition of religion we may note certain phases of expression which seem to be common to all religious systems. Among these experiences we may mention, First, an intuition of an unseen presence. Herbert Spencer says that, "Amid the mysteries which become the more mysterious the more they are thought about, there will remain the absolute certainty that we are ever in the presence of an Infinite and Eternal Energy from which all things proceed," and Mathew Arnold affirms that there is "a power not ourselves that makes for Righteousness."

Some people reason themselves into a truth, others see it as by a flash—that is intuition. This intuition is a power possessed by all in a greater or lesser degree and one of the purposes of Theosophy is to unfold and cultivate this power. Some scientific men have confessed that they have made the finest discoveries by intuition, and that reason has come in afterwards to prove their intuitions true. Sir Isaak Newton saw an apple fall from a tree and he saw the law of gravitation. Afterwards he made laborious investigations and built up strong arguments to prove that his happy guess was true, but he saw it first by intuition. *Light on the Path* says that intuition is a faculty of the divine soul, and through it comes a certain knowledge that could not be obtained by hard work or by experiment. I have never known a man who did not have an intuition that there was a supreme power, and nearly all feel that the power is just and good. I have talked with some of the most degraded men, who have been cursed by bad habits and bad surroundings, but all have admitted that they have this consciousness. Recently I was called into our City Jail to see a man who died two days later as the result of years of sin against his body. Six years ago he came from London, England, fell in with bad companions and went from bad to worse. For three months he was not sober and delirium tremens was the result. From this he could have recovered if sin had not shattered the temple of his body—heart, lungs, stomach and kidneys drained of vitality—a pitiable object he was. Soon I gained his confidence and the spiritual asserted itself. But what impressed me most was that, as I talked with him, a dozen other men as bad or worse than he gathered around us, while some by silent tears and

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others by words bore testimony to the fact that they never got clear of the sense of a Supreme, just and loving power calling them to a better life. And this intuition is yet clearer and stronger in men who live a pure life—this is a phase of all religions. With this intuition of the perfect, the true and the beautiful, there comes also a consciousness of personal unworthiness and a desire to get away from one's present condition. You may call this repentance or you may give it some other name, but it is a fact of experience. Out of it springs aspiration—a desire to be something better and more perfect. It is a cry for help to realize the ideal and this we call prayer. I do not know of any religion that does not include prayer, although it is not all prayer that is called by that name. Emerson tells the story of a man who said, "All men are always praying and all prayers are answered," and there is a sense in which this is true. A man will never be a better man unless he loves something that is better and more perfect than himself and earnestly desires to realize that ideal. This is a fact of experience in all religions. This prayer for the perfect life is followed by self-sacrifice, renunciation, and obedience to the Inner Voice. All religions demand sacrifice in some form, indeed this may be said to be the central teaching of all religions and it is the heart of the Wisdom Religion—Theosophy. By an act of self-sacrifice the Logos became manifest for the creation of the universe and by sacrifice the universe is maintained, and Theosophy teaches that only by sacrifice can man become perfect. "The highest Sacrifice am I, here in the body, O best of embodied creatures," the Master said (*Bhagavad Gita, VIII,* 4), when speaking of the Emanating Power which causes the form and forthcoming of all beings. And in Book IV, 31, he says, "They who eat the ambrosial leavings of the sacrifice go to the immemorial Eternal. Not this world even belongs to him who sacrifices not, how then the other world, O best descendant of Kuru?" This book and Book XVIII are rich in teachings on this subject. These different religions all teach that in response to this aspiration, self-sacrifice and obedience, some divine influence is breathed into the human heart. The term "inspiration" expresses the thought that God is as delicate as a breath and that He passes into man's soul as the air moves between breathing lips. Virgil pictured Apollo as passing like a breath into the great soul of Sibyl, and as thus filling her spirit with a full picture of the future. Other gods entered other souls and started the flame of love, or patriotism or goodness. And in Book XVIII 61, 62 of the *Gita* it is said, "The Lord dwells in the heart of every creature, O Arjuna, through His Divine power moving all beings, as though guided by mechanism. Take refuge in Him with the whole heart,

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O descendant of Bharata; through His grace thou shalt gain Supreme peace, the everlasting resting place."

Theologies have come and gone: fables have been told and forgotten: Moses and Paul, and Peter and John have all differed: and these again have differed from what we sometimes call Pagan Saints, but through all the ages, and among all peoples one thing rises up before us as real as the earth itself and beautiful as its four seasons. That something is the fact of worship, and in worship all these different souls seem to meet, and we feel that they are wonderfully akin to our own age and that they could join with us and the whole race in the singing of one hymn that is sung in our Christian Churches to-day, "Nearer My God to Thee."

Thus does the Theosophical teaching of the universal Brotherhood of man find confirmation, for all hearts have found good and peace by turning to the Eternal. These experiences are common to all religions although they have been differently expressed by different forms, and even by the same men at different periods of their life. The sweet Quaker faith used to exclude hymns and songs from its worship, but in these later days they are admitted. At the funeral of the poet John G. Whittier sweet songs were sung under the trees in the garden, and all forms of thinkers were present and expressed themselves, showing that the religious spirit is one in substance and is fitted for either music or silence. The statement of these great principles forms the essence of those three choice books of religion, *Light on the Path, The Voice of the Silence,* and *Bhagavad Gita.*

In the *Secret Doctrine,* volume 1, page 231, the origin of Devotion is stated and the author says that this feeling of irrepressible, instinctive aspiration in primitive man is beautifully and intuitionally described by Thomas Carlyle in the following passage: "The great antique heart—how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on the earth: making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight: angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man: he lives in an element of miracle. . . . A great law of duty, high as these two Infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead: the essence of it lives through all times and all eternity!"

All the great religious Teachers of history have insisted that religion is something more than ecstacy, it may include that, but it must go beyond it and not only awaken certain emotions but quicken

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all man's dormant powers, so making him a full man—an ideal man. The ideal man is not one who puts himself apart from his fellows, but one who comes closest to them, endorsing and going beyond the sentiments of Terence who said, "I am a human being and cannot, therefore, be indifferent to any of the interests of mankind." He will go beyond this and say, "I am a soul and my heart loves all beings." His everyday life must live out this noble sentiment and he will carry water to a thirsty tree, be gentle and tender toward a flower, and vine, bird, and beast, and barefoot boy. His religious experience gives him visions of beauty and the great purpose of his life must be to live out the visions he has seen. In his presence high and low, rich and poor must compose one brotherhood. Krishna, Buddha, and Jesus are all agreed here. There are many who are attracted by the teachings of Theosophy but who are afraid that to be a Theosophist is to give up all the peace and joy, and blessedness of their Christian faith. Let me assure all these that such is not the case, for Theosophy gives us a more perfect view of man, and the greater thought brings a greater feeling, a stronger love, and a deeper philanthropy, for as it takes more water to encompass the larger island, so it requires more love and sympathy to surround the larger bulk of knowledge, and reverence, joy and peace are all deepened, for Theosophy is most truly the Wisdom Religion.

JOHN SCHOFIELD.

DETACHMENT.

"If you wish to bring your undertakings to a happy conclusion, learn to give yourself to them without referring them to yourself."—ST. IGNATIUS LOYOLA, *"Ribaden,"* L. v. c. 2.

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Another little book in the series containing *Meditation* and *Fragments* has just come to us from the press: *The Parables of the Kingdom** by Charles Johnston. Those who have had the pleasure of hearing Mr. Johnston speak on these topics, or who have read certain magazine articles of his upon the same themes, will need no further recommendation. The same illuminative faculty, the same ease and grace of diction, are apparent. But the various points and side-lights, brought together between these artistic covers, consolidated, as it were, and for the first time, therefore, seen in clear relation one to the other, enable us to appreciate as before had not been possible, the depth of spiritual insight, the wide and sympathetic, because understanding, range of thought. To be frank, such a brochure makes most theological exposition seem intellectually cumbersome and devotionally trite. Here we go to the heart of things, and feel a life and meaning in the Master's teaching which never before had been revealed to us. How clearly, too, this work shows the essential value of comparative religious study and the need that each mode of religious thought has of other modes, for its own best comprehension. The ripest of our Oriental scholars, and though we love to claim him, I fear the world of literature and philosophy will not permit any too great exclusiveness on our part here—turns from years of research in Eastern Scriptures, saturated with their spirit and atmosphere, to the Christian teaching, and viewing this in the light of that other, shows us new worlds of interpretation. Those who would desire to come closer to the essence of the faith taught by Christ, and who wish to know what Theosophy has to offer on the subject of Christianity, cannot do better than seek both in *The Parables of the Kingdom*. X.

On a Gold Basis, by Isabelle de Steiger. The sub-title of this book is "A Treatise on Mysticism," and it is needed, for the weary reviewer, who is made weary because he passes a large part of his time in Wall Street, hears enough there about Gold and "Gold Basis" not to wish to review works on the subject for a Theosophical magazine. Therefore it was with relief and positive pleasure that he found that he had a real book on a vital subject, instead of a dry treatise on economics. Madame de Steiger has written down in a rather inchoate fashion, the results of thirty or forty years of reading and study of mystical books. There are very few subjects not touched upon and none very thoroughly or conclusively treated, but the book is suggestive and stimulating. She does not hesitate to make dogmatic statements without adding evidence or proof, as for instance when she says, in passing, that impurity in the atmosphere is called "adultery" in the Bible. One wishes for her authority for such a startling claim. On the next page she complains that Herbert Spencer makes statements without explaining *why* he makes them! She has many references to Theosophy but is careful to explain that it is to the Theosophy known for centuries to alchemists and mystics, and not to the doctrines taught by the modern Theosophical Society. We are a little doubtful as to the meaning of this, for surely there cannot be two kinds of Divine Wisdom.

* For sale by the Secretary T. S., 159 Warren Street, Brooklyn, for 30 cents.

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Madame de Steiger is said to have known Madame Blavatsky many years ago. One could wish that she had known her better, for we miss just that "touch" which marks the true exponent of the Heart Doctrine, and which Madame Blavatsky herself possessed in such a marked degree. C. A. G., Jr.

MAGAZINE LITERATURE.

The Monist, April: It is rare to take up a copy of this journal without finding something which holds the interest and attention of the reader, as well as adding to his information on timely topics. Members of the T. S., and those concerned about the present unrest in India, will find the article on "Akbar, Emperor of India," of peculiar interest and significance, for it will remind us that India's race problem is of colossal magnitude and that the Baboos who now clamor to throw off the English rule could replace it only by a Mahomedan dominion whose rigor and cruelty India has experienced in the past, but which the passage of peaceful years has overlaid in her memory. Akbar was a great prince—more, he was a great man. Mahomedan by birth and education, he was hospitable to Jew and Buddhist and Christian; reading and studying their scriptures, proclaiming tolerance for all religious faiths at a time when Europe was in the throes of the Inquisition. Ultimately he renounced Islamism and became what to-day we would call a Theosophist. But his own tolerance only throws into sharper contrast the bigotry and violence of the rulers who preceded and followed him. For India to wish its return is unthinkable.

In the "Choice of Facts" Mr. Poincaré deals with a subject the present reviewer could wish had been treated at greater length. Once we grasp the fundamental truth that our universe is infinitely rich in facts and that in our lives, as in our science, we are compelled to choose what we shall take and what reject, then it becomes apparent that nothing is more vital than this selection; that we can choose the beautiful, or the ugly; the enduring and recurring, or the temporary and isolated; and that according to our choice is the world we live in and the woof and warp of our lives.

A critique, *"David Hume's The Natural History of Religion,"* and "A Modern Zeno," an account of some recently discovered treatise of Archimedes, are other articles of exceptional interest. H. B. M.

Dr. W. A. R. Tenney, one of our valued members, in Cincinnati, has contributed an interesting paper to *Saxby's Magazine,* entitled, "The Occult," in which he tries to cover so much ground that we are afraid a person new to such subjects would get a rather jumbled set of impressions. But he quotes liberally from the writings of Madame Blavatsky and one can never tell when a single sentence from such a writer will light a desire for further knowledge, which will burn forever.

The ever indefatigable Paul Raatz has published two new books in German, Charles Johnston's *Geheimlehre,* 40 cents, and *Populare Geheimwissenschaft,* by C. F. Wright, price $1.25. Both these works are too well known to require review, and are mentioned here in case some of our German American readers might prefer to do their reading in the language of their birth.

The Theosophiches Leben contains the usual miscellany of translations and original articles. Mr. Johnston and Jasper Niemand represent the translations, while the Editor and Mr. Uhlig supply interesting original material. The only thing we cannot commend is the poetry, but then we never have liked German poetry since we had to translate it at school.

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The Open Court. The interesting article in the recent numbers of this magazine is the "Revelations of an Ex-Medium." The man was a fraud and he tells how he committed his swindling from the first unsuccessful efforts at real mediumship, made in the presence of friends, to the end of a career of many years of deliberate and conscienceless cheating. Unfortunately a self-confessed criminal cannot be given entire credence, even when confessing his crimes. Any one capable of deceiving a woman mourning the loss of husband or child, and he did this thousands of times, is quite capable of faking this present article for the few dollars he could get for it. Apart from this doubt, it bears intrinsic evidence of truth and gives one more reason to follow the advice given by all Theosophical writers and resolutely to eschew everything that has to do with spiritism. Not that we disbelieve in the genuineness of many spiritualistic seances, for we do not; but we do very definitely believe that they are pernicious from every point of view; harmful alike to spectator, medium, and entity, whatever it may be, who is part cause of the phenomena. C. A. G., JR.

On the reviewer's table are twenty-one other magazines, which we approach each month almost with despair, they are such a queer jumble of good intentions, honest stupidity, lack of ordinary education, absence of any religious sense, at the best, and absolute viciousness at the worst. Why any of them are printed we do not understand, for there cannot be a sufficient demand for such publications to make them profitable and there must be other and cheaper ways in which their respective editors (always the chief contributor) could see themselves in print.

The New Age Magazine is good enough to commend a recent QUARTERLY article; a mild commendation, but still a commendation. This particular article ends with the statement that the author may "modify his views and that he learns something every day."

The Vedanta Magazine, in answer to a question as to the difference between Theosophy and Vedanta, says, "Vedanta does not follow any Mahatma. It does not teach that psychic power is the highest ideal"! This learned Swâmi might as well have said that he does not believe in sunshine and that Vedanta does not teach that vegetarianism is the highest ideal. We cannot very well help following a Mahatma if one chooses to lead, just as we cannot very well help the sun from shining whether we like it or not. Both the sun and Mahatmas have a way of acting in accordance with the Laws of Being, without consulting the views of even a learned Swâmi. As for the psychism business, we respectfully refer the learned Swâmi to thirty-three years of Theosophical publications warning the reader against all kinds of psychism and particularly against the kind taught by learned Swâmis.

The Morning Star, which says it is "a monthly journal of the Ancient Wisdom Religion," tells his amazed friends that Mr. Judge repeatedly declared, in common with Dowie, Reed and other worthies, that he was to live for ages! Poor Judge. It must be the silly season for New Thought magazines.

Does the gentle reader wonder that we approach our task of reviewing these periodicals with despair? There are eighteen more of them and each one is worse than the last. The titles alone are enough to make one a little dizzy: *The Light of Reason (sic), Unity, New Thought, The Nautilus, The Open Road, The Swastika, The American Theosophist* (one of the worst), and finally, *The Co-Mason,* a magazine devoted (very devoted) to the interest of female Masons, whatever they may be.

C. A. G., JR.

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QUESTION 103.—*Do you consider there is danger in so-called metaphysical healing, and if so, how and why? Why is so little attention given in modern Theosophical teaching to the healing of bodily ailments? Healing the sick was a part of Jesus' ministry and he transmitted that power to his disciples. To-day we see Christian Scientists and many other "ists" attempting to heal the sick and to better material conditions by various mental agencies. Does Theosophy approve of the end they seek. If so, what better means to that end does it suggest? If not, why not?*

ANSWER.—No one, so far as I know, is in a position to say with final authority what Theosophy "teaches" or what Theosophy "approves." Theosophy is the broad science of life and death, or, rather, of the many states of consciousness extending through what we usually call life, and after what is commonly termed death—though it is becoming generally considered that there is no such thing as death, only life in its various forms—at least during a *Manvantara* or period of manifestation.

Now each individual person is what we might call a "unit of consciousness," being a cell in the great mass of cosmic consciousness, very much as a molecule of flesh is a unit in the body. This unit or ego has a more or less defined consciousness of its own, which, however, is only a privileged possession dependant upon its uninterrupted connection with the universal mass of consciousness, somewhat as a desk telephone is operative only when it is wired up to a central switch and the circuit for the electric current properly connected.

This unit of consciousness or ego is what we regard as our real self, and it is clothed and contained in numerous qualities or aspects all the way down from its "mind," through its feelings or emotional nature, to its physical body. Even its mind and its feelings are "bodies," too, in a way, though comparatively ethereal and perhaps formless as we usually consider form—or, at least, very elastic and of changeable size, shape, and constitution. Any one or several, or all of these bodies may become disarranged or disturbed in function, and then we are "sick." Now it would seem probable that if one body or quality is out of sorts, all the rest of the bodies or qualities must suffer more or less by reflection and interaction, and we have "symptoms" of various kinds. Until recently medical science has, in the main, confined itself to the doctoring of the symptoms in the effort to restore equilibrium. And this practice is not altogether wisdomless, in the absence of positive knowledge of the whereabouts of the true cause, and is very frequently successful, for the following reason. It may be that the flesh is the seat, at least, if not the actual cause, of its prominent manifestation, and, when active stimulation and recuperative medical or surgical effort are vigorously directed toward that part of us which can be thus approached, there occurs an opening out and a disinfection or a super-vitalizing of that part, the effect of which may even be transmitted back through and into the more subtle or intimate parts and qualities, so that they

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in turn partake of healthful recovery by the very law of reaction, which, of course, works both ways, in and out. So much, then, for the treatment of disease by the customary medical method.

On the other hand, in some cases, what may seem to be a physical sickness is obviously only the reflection of a much deeper disturbance whose vortex is within the feelings or even, perhaps, within the mind itself, and is of such power and so intrenched as to render attack from the outside through the physical vehicle plainly futile. Certain feelings such as remorse, grief, fear, anxiety, will inevitably interrupt the organic secretions and more or less upset the functional activities of the body, and if long continued may cause chronic disease or even death. Certain actions of the mind, as immoral, unwise, or uncontrolled thought, may do the same. In such cases as these, either we must stand helplessly aside or find a means whereby to treat directly the emotional or mental bodies. This, Christian Science and other schools of metaphysical healing profess to do, and it would be idle to deny that in many cases they appear to succeed, just as the doctors do by the opposite method in the other class of cases.

The method of treatment recently made prominent by Dr. Worcester and his associates in what is called the Emanuel Church Movement appears to be a sort of instinctive effort to combine or compound the two schools of physical and metaphysical healing and, although yet in a formative and very crude stage, is probably a move in the right direction. In fact, all the various schools of thought and the numerous fads and isms that have sprung into activity during the last quarter of a century or thereabouts, as well as the fresh impulse toward civic changes evidenced in social reform, welfare work, municipal research, educational practice, etc., are part and parcel of the great cyclic planetary evolutionary period which is just now in the very throes of its parturition, and from out of which there soon will be born an era of marked advancement in art, science, manner of living, comprehension of the laws of being, and all that goes with an expanded consciousness.

Now as to what Theosophy teaches about all this: that depends not so much on Theosophy itself, for Theosophy is simply the law and the orderly sequence of evolutionary ways and means, as upon the teacher and, more especially, upon the pupil. Theosophy, like music, is *per se* always there and always the same, and, like music, means different things to different people. The pupil may take as little or as much, as he chooses or is capable of acquiring. One will get a glimpse of the wide horizon of cosmic vision and in the contemplation of that great and awesome revelation tend to forget, or ignore for the time, the importance of the small and homely relations of his immediate environment; another having caught a passing zephyr from the great breath of the Divine Love that "passes understanding" is moved to joyousness of spirit and intense desire to take others into the fold of his awakened affection; while a third type gathers around some leader, more or less a mystic, and this group, perceiving the close connection between mind and matter, turns its attention to emphasizing physical health and emotional exhilaration, adding, perhaps, the further enjoyment of pecuniary and social enhancement. In this group there springs up a determination to regard the question of healing as concerned only with the lower mental or emotional states, and soon we have men and women practising as mental doctors, though they do not always call themselves by this designation, who, through suggestion and concentration of mind, upon the patient, often set up an impulse in the desired direction.

The danger in and the objection to this method lie not so much in a mistaken theory as in an incomplete knowledge of the human being, his complex aspects and his place in the great scheme of the universe. Knowing so little, the "healer" may succeed in overstimulating one part of the patient while doing serious detriment to other and more important parts. We are very cautious in requiring a medical

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practitioner to evidence considerable acquaintance with anatomy, physiology, and therapeutics before allowing him to treat us physically; but here we have a lot of people tampering with the much more delicate parts of our organism, who, in nearly all cases, can, in the very nature of things, know absolutely nothing about the subtle laws of our inner selves. Jesus was a great healer, it is true, if we are to believe the story of the synoptic gospels, and there have been other great healers, too, but it would hardly be safe to entrust our souls or even our bodies to the ordinary Christian Science or metaphysical healer for that reason.

R. McR.

ANSWER.—The answer generally given to this question as to the healing of the sick is that the use of mental methods to relieve physical ailments is likely to be injurious, because it drags down the higher elements in man's nature to apply them to the service of the lower. There are undoubtedly mental and nervous conditions which can be relieved and sometimes cured by such methods as are being extensively used to-day by the Christian Scientists, and the power of a man's own will over his own physical condition is very great. An interesting case of this appears in the New York *Times* of May 3d, where Dr. Worcester of the Emanual Church is described as having made a rapid recovery from a serious ailment, largely by his own efforts, as confessed by his physicians.

But to attempt to use "suggestion" or hypnotism in the cure of disease is, in most cases, to force your own will to dominate or displace the will of another, often with very injurious results. A will once subjected is easily brought under the control of any strong influence that may approach, and such an influence may as easily be for evil as for good. But more important is the rule that spiritual means should not be used for physical ends, whether those ends be the acquirement of wealth or the cure of illness. When we have reached the Christlike plane it will be time enough to talk of our ability to heal the sick because Christ did.

K. H. F.

ANSWER.—When we are able to loose men from their sin, as did the Christ, then truly will we have the power to heal the sick. This is the genuine cure, and to help the weak and the suffering to a truer faith, a cleaner heart, a saner mind, must inevitably tend to strengthen and purify the whole nature and body. The tendency of the theosophical philosophy is to view life as growing from within out. As a tree grows or a child, so do our habits of heart and mind and body. They have their cause and origin within and work outward through the manifold vestures of the soul till they appear in act or deed or bodily effect—an effect which may be manifest in the lines of our face or in some organ's susceptibility to disease. This is the effort of the soul to free itself—and here the physician may help by drawing forth the poison from the body or strengthening it to sustain the suffering and strain. But forcibly to intervene in this outward movement—to resist by the action of an alien will, the effort of the Soul to throw out the evil that has entered it,—is but to drive this evil back. It saves the body at the expense of the Soul.

H. B. M.

QUESTION 104.—*Can anything be said to make the point in Chapter VIII of Ocean of Theosophy, with respect to various books and verses in the law of Manu, clearer as to the real methods of reincarnation—that is, the physical processes which the ego has to pass through?*

ANSWER.—In the passages referred to in *The Ocean of Theosophy*, Mr. Judge issues a warning to students against the too literal acceptation of the teachings concerning reincarnation as given in certain Oriental scriptures. The philosophical books of the East are usually more or less mystical in their presentation of truth,

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many of them so much so as to be very difficult of understanding by minds trained in Western habits of thought. Indeed, it often appears that the true meaning is purposely concealed from profane eyes beneath a literal symbolism entirely impenetrable to the untrained student.

Mr. Judge proceeds with a reference to two physiological explanations of reincarnation which might easily give rise to the idea of transmigration into bodies of lower animals, in the minds of those ignorant of the true teaching. The first of these, and the one to which the questioner points, is "that the various verses and books teaching such transmigration have to do with the actual method of reincarnation; that is, with the explanation of the actual physical processes which have to be undergone by the Ego in passing from the unembodied to the embodied state, and also with the roads, ways or means of descent from the invisible to the visible plane."

Even were it possible to put into language a complete explanation of such physical processes (which the writer frankly admits is beyond his ability), such an answer would extend beyond the limits of this department. However, something may be said, based upon the teachings of H. P. B. and upon studies made by students.

It should first be clearly understood what it is that incarnates; that of the trinity (Atma-Buddhi-Manas) which constitutes the real and immortal man, Manas only can be said to enter the body. Atma and Buddhi remain in "heaven" and radiate their energy through the incarnated Manas.

Let us now briefly follow the steps or stages of the Ego from Devachan to its objective appearance on earth. Imagine the Ego to have the power of attraction and repulsion somewhat like the common magnet. It is in Devachan now because little by little its attraction for earth-life had weakened, and plane after plane of grosser consciousness having been repelled by it, it rests in a condition of abstract thought—"alone with its God." But this state of equilibrium does not last forever. As its point of saturation is reached, its polarity becomes changed, and it begins once more to attract to it the conditions and things of earth-life. Like the magnet, it attracts what is its own. From the plane of concrete thought are attracted to it an overshadowing film of thought-atoms, so to say, and it becomes clothed in a mind. Acting in this vesture, it reawakens the germ of desire, and so draws to it a "layer" of materials from the plane of desire. Next, on the plane of vitality are set in motion the life-forces; and now under karmic guidance is shaped in the womb of the future mother the pattern-body for the coming incarnation; while in the father is the vital germ. The Ego hovers constantly near the mother during the first twenty-one days after fertilization, during which time her mother-influence acts upon the physical germ. Then the Ego, clothed with mind and desire and vitality, enters the mother, the animal fœtus is quickened with spiritual life, and the Linga Sarira grows by the building in of matter from the physical plane. So does the Spirit once again take on flesh.

It is needless to say that the above picture of the processes of reincarnation is crude and necessarily incomplete; as Mr. Judge said, the subject is a delicate one, and all details cannot be given. However, should the questioner or other students wish to pursue the matter further, it might be profitable to read Weissman's theory of the "immortal cell," and also Naudin's theory of "primordial blastema." By correlating these theories with the more spiritual teachings given in the Secret Doctrine and other Theosophical books, much light may be gained. A. I. M.

QUESTION 105.—*In a general way, how would Theosophy look upon even what we call advanced methods of treating criminals? And would it offer definite reforms?*

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ANSWER.—One who has become a student, even in small degree, of what we term Theosophy soon comes to regard a man as an ego or individual proceeding on a pilgrimage through a series of existences under varying forms and surroundings until, having acquired its education, it returns to the source from which it originally went forth, a fully completed being. This return of the ego and its reabsorption into the infinite consciousness, which in the Buddhist system would be termed the attainment of Nirvana, should not, however, be confused with a sense of annihilation or a feeling of being smothered in unconsciousness. It should rather be compared to the condition of a son whose father has sent him on a world tour during which the senses and faculties of the young man are sharpened and developed by contact with the problems of travel, his judgment strengthened and his character formed, so that upon his return he is taken into his father's business as a partner or responsible assistant, and who also is found fit to enter into the family councils and upon whom are placed the duties of a share in the support of the family and the community. In a word he who went out an infant returns an adult.

On this pilgrimage doubtless certain egos fall by the way and are lost, but this is another question. Plainly, however, each is obliged to travel through dangerous places and often to overcome obstacles, and in the many incarnations required to fulfill its pilgrimage it must adopt various modes of travel, as it were, and occupy all sorts of vehicles and arm itself with such weapons of offence and defence as may be assigned to it or as it may be enabled to secure.

Now, rather curiously as it would appear, we in observing each other, usually fail to remember that after all we are a band of brother egos sent out by the same father upon the same tour; all about on a level as to general goodness and only differing as to the style of our dress and manner, the shape and appearance of our bodies, the workings and expression of our feelings and emotions, our modes of thought, and the particular office or job that has been allotted to each with its circumstances or environment.

You will ask what has all this to do with the science of criminology? Just this—a criminal is an ego whose instruments, body, mind, emotional nature, etc., are either all deficient or do not work in harmony. He is not necessarily bad, but he is out of gear and he should be treated precisely as we treat an insane person, duly restrained if his insanity is of a murderous or larcenous tendency, and educated, recuperated and recreated. To speak in mechanical terms, he needs to be *shopped*. Punitive measures, including vengeance, making an example, etc., are illogical and valueless; only such action should be taken towards a criminal as is educational and remedial. The effort should be to find a means whereby he may be placed in command of better instruments or taught to make better use of those he has. How often has it been found that the removal of a brain clot has entirely changed a man's character. The mere extraction of tonsils or adenoids from a child, which is now a common surgical performance, is at once followed by physical and even mental improvement. Proper surgical or medical treatment of the body gives to the ego a better *bodily* instrument; and is there any doubt that proper methods applied to the emotional nature or the mind serve to place the ego in possession of improved emotional and mental instruments? Hanging a man or shutting him in a prison cell, or keeping him at exhausting labor, certainly does not improve his bodily or his mental or emotional instruments or give him better command of these, and is about as logical as punishing a locomotive because it was in a train wreck.

Does Theosophy offer any definite reform in the treatment of criminals? Yes, it does, and has been teaching such reform for many years, and society at large is already beginning to follow its beckoning. First of all, the criminal should be *pitied*, not *blamed;* pitied for his ignorance or for his weakness. We do

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not blame a man who has an epileptic fit even though he cause distress to those about him, but if in an anger fit he commit some offence we usually forget to pity his fall and hurry to work off our indignation by inflicting a suffering of some sort upon him. We are always filled with sympathy for a physical accident, why should we be less charitable towards a moral accident? If a man has a crooked leg and is lame, we hasten to give him our seat; if he has a crooked mind and steals, we call him a crook and despise him. Theosophy trains us to look upon the criminal without hatred, fear or prejudice, to restrain him, perhaps, temporarily, whether it be with handcuffs or a straight jacket, to investigate him morally, mentally and physically, to search out the defects in his instruments and to treat those defects to the best of our ability just as we would treat a patient in the hospital, reasoning that in fact he is just as right as we are but that he is unable to command his servants who are for the moment running riot with him.

As has been said, society is coming dimly to recognize this situation and to turn from merely primitive measures to remedial ones. As a knowledge of Theosophy gets to be more common and we come to see in each human companion, not only a face, a body and a bundle of emotion but a Soul doing the best it can with undeveloped and defective instruments, often under hard conditions; there will go out from us such strength of compassion, such overwhelming force of helpfulness, as will render it impossible for criminality to exist even in our neighborhood; will make of each of us a veritable Christ able to take upon ourselves, if need be, the sins of our weaker brother and whose touch will make a leper whole.

L. M. C.

ANSWER.—Maurice de Fleury, in his description of Social Vengeance, says: "The popular attitude toward the criminal man who has shown himself hateful for Society excites in his turn our hate, and appears to us to merit it." [1]

Contrast that point of view, which is fairly representative of the older penology, with the modern idea of reform as opposed to vengeance. In The Principles of Anthropology and Sociology in Their Relation to Criminal Procedure, Maurice Parmele writes as follows of

"Adjusting the treatment of the criminal to his character rather than to his crime." . . . "The tendency toward this method of adjustment has come to be known as the *individualization of punishment.* A number of recent modifications in criminal procedure manifest this tendency. In America has originated the indeterminate sentence by means of which the duration of punishment of criminals guilty of the same crime may vary greatly according to their record in prison. . . . In America also originated suspension of sentence with probation on parole." [2]

"In the first place, it is necessary to diagnose the character of the criminal and then to ascribe the appropriate treatment. . . . But the diagnosis and prescription made by the procedure cannot always be final, because not enough is yet known about the criminal. The preliminary and tentative judicial decision must, therefore, be readjusted in the course of the treatment in accordance with the further knowledge acquired concerning the criminal." [3]

The purpose and end of modern reformatory methods are not primarily to punish a criminal for a crime already committed, but to make further crime for him improbable—by a process of moral education suited to his capacity, to change a bad citizen into a good one.

Theosophy, if I understand it aright, is concerned primarily with the development of spirituality in individuals. Now one cannot usually transform a bad man

[1] Fleury: Lâine du criminel. Paris, 1898, p. 107-108. Quoted by Parmele.
[2] Parmele: New York, 1908, p. 139.
[3] Parmele: p. 145.

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into a spiritual man at one leap. A bad man must in a normal process of growth pass through the intermediate stages of decency and good citizenship before he is ripe for an awakening to higher obligations and rewards. Therefore, from the standpoint of their effect on the victims, Theosophy must approve the more advanced methods of treating criminals.

Moreover, the change from punishment inflicted from motives of social vengeance to punishment used as disciplinary education for the criminal, indicates great advance in public opinion toward a sense of brotherhood and mutual responsibility. It shows, also, an approach to that time which Fleury regards as still so far distant—"the time of that supreme serenity which would be so becoming to Justice, the time when the heart freed from narrow egotism and from fear, our mind will retain for the most atrocious murderers only a mild and troubled pity."[1] Therefore from the standpoint of its effect on those who determine and administer the policy of the State, Theosophy must approve modern methods of treating criminals.

It is not the peculiar province of Theosophy to offer definite reforms on such subjects, nor does it need to do so when modern penology furnishes such a splendid working theory for our use in the war with crime. The elimination of crime by the regeneration of the criminal: surely this is good enough for the most theosophical.

L. E. P.

QUESTION 106.—*How best may one strengthen the will?*

ANSWER.—The best way to strengthen any of our powers is to exercise them for some good end. The will can be strengthened by using it, not for the sake of making it stronger and giving us more power in the world, but by holding fast to the highest ideals of our nature, and by not letting go of any purpose we have formed for the help of others.

K. H. F.

ANSWER.—The opportunities in life for strengthening the will are innumerable and incessant. One need only use them. In fact, it is in life—among the duties and possibilities of our daily life—that the will must get its schooling. To rise early in the morning when one feels lazy or tired, to refrain from saying or doing something unkind or retaliatory, against one's impulse, to infuse into one's work and one's play the energy, the initiative which will stamp it as peculiarly one's own—these are opportunities which come to us all.

To those who need more the following passage from Henry Bedinger Mitchell's "Meditation" (p. 24), may be helpful. "This recognition" (of our real freedom from the sway of our emotions and desires) "is also fostered by acts of self-discipline and self-denial. There is greater joy in exercising the moral muscles than those of the body, and from it comes a greater sense of power and of freedom. Try it with anything you are fond of; if, for example, you are a smoker, try giving up tobacco. You will learn in the first week how dominating is desire, how it drives us from without; and in the second, you will feel a sense of strength and freedom and absence of fear, a joy in the use and power of your own will."

V. V. V.

[1] Fleury: pp. 107-108, quoted by Parmele.

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T·S·ACTIVITIES

The Annual Convention of the Theosophical Society.

The Annual Convention of the Theosophical Society was held on April 24, 1909, at the Hotel Brevoort, New York City, in pursuance of the call of the Executive Committee.

Morning Session.

The Chairman of the Executive Committee, Mr. Charles Johnston, called the Convention to order at 11 A. M., and nominated Mr. Henry Bedinger Mitchell as Temporary Chairman.

After being unanimously elected Mr. Mitchell took the chair.

Upon motion the Chair then appointed a Committee on Credentials, consisting of the Secretary, the Treasurer and Mr. Acton Griscom.

After a short recess the Committee reported that all the credentials submitted had been examined and found satisfactory, the following Branches being represented by delegates or proxy:

Baltimore, Baltimore, Md.
Blavatsky, Seattle, Wash.
Blavatsky, Washington, D. C.
Boston, Boston, Mass.
Cincinnati, Cincinnati, O.
Dayton, Dayton, O.
Detroit, Detroit, Mich.
Indianapolis, Indianapolis, Ind.
Middletown, Middletown, O.
New York, New York, N. Y.
Pacific, Los Angeles, Cal.
Providence, Providence, R. I.
Queen City, Seattle, Wash.
Salt Lake City, Salt Lake City, Utah.
Shila, Toledo, O.
Southern, Greensboro, N. C.
Stockton, Stockton, Cal.
Toronto, Toronto, Can.
Virya, Denver, Colo.
Caracas, Caracas, Venezuela.
London, London, England.
Newcastle, Newcastle-on-Tyne, Eng.
Norwegian, Christiania, Norway.
Berlin, Berlin, Germany.
North Berlin, Berlin, Germany.
Sudende, Berlin, Germany.
Dresden, Dresden, Germany.
Suhl, Suhl, Germany.
Flensberg, Germany.
Neusalz, Neusalz, Germany.

The Chair then called for nominations for permanent officers.

Upon motion of Mr. Johnston, Dr. Archibald Keightley was unanimously elected permanent Chairman.

Miss Louise Edgar Peters, being duly nominated, was unanimously elected permanent Secretary.

Dr. Keightley then took the chair and addressed the Convention as follows:

Address of Chairman.

To the Members of The Theosophical Society in Convention Assembled:

The members of the British National Branch send their heartiest greetings and most cordial wishes that your deliberations may be attended by still greater

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results in the promotion of the objects of our Society. This convention is the first to occur after the close of one of those cycles which are milestones in our progress and it is well occasionally to glance back at our history in order to gather the meaning of events with which we are more or less familiar.

It is now a little over thirty-three years since the T. S. was founded, in November, 1878, and of those who shared in that act none are with us in the flesh, or at least in active work. With the exception of two or three, the founders of the Society did not realise the true objects with which H. P. Blavatsky was acting. The Theosophical Movement did not then form the ostensible basis of action and if we read the aims which the T. S. then had before it, as published in the early volumes of the *Theosophist*, we find a very curious record. It would seem as if the exploitation of psychic phenomena had been the principal aim, and in the light of our present knowledge we are aware that that was far from the aim of H. P. B. But it is ever thus in institutions of human growth, and the husks of error are winnowed from the grain in process of time, provided there is an interior vitality which binds such human associations together. Such vitality was supplied to the T. S. by its connection with the Theosophical Movement brought about by H. P. B.

In 1878 the centre of activity was transferred through London to India, where the Theosophical philosophy was put forward by H. P. B. in the *Theosophist* and by the writings of Mr. Sinnett, attention being drawn by the psychic phenomena.

Thus from 1875 to 1885 we have the period of the psychic phenomena and the commencement of the growth of the philosophy. In 1885 the psychic phenomena were assailed, and from one cause or another those members who were actuated only by psychic curiosity fell away from our ranks. The time for psychic phenomena was over for the outside world, the propaganda of the philosophy was to take the prominent place. At about this time there came forward one whom we all know and reverence for his devoted work—William Q. Judge—who was by H. P. B. called the Resuscitator of Theosophy in America, who sealed his devotion with his life and never ceased his work from 1885-86 onwards to his passing from among us in 1896. Beginning as a Founder in 1875 he left behind him in his twenty-one years of work a consolidated society from which we at the present time benefit.

From 1885 onwards H. P. B. had been at work on her great volumes of the *Secret Doctrine*. These were published in 1888 and her work in England and Mr. Judge's in America mark the period of a united study of the Theosophical philosophy, lasting from 1885 to 1888 and thence onward to 1895-1898.

That period of between two and three years was another time of change similar to those between 1875 and 1878 and between 1885 and 1888. These were periods of consolidation, of change of methods of work. The first from material psychic phenomena to philosophy: the second from a more refined psychic phase to a more refined philosophy. The first corresponding to a marked promotion of the first object of the T. S., the second to a commingling of the second and third objects. In my view the period between 1895 and 1898 corresponds to a chaotic effort to promote the first object, with a too great admixture of the psychic and little or none of the philosophy. In each period of change—a state resembling one of the critical states of matter—there have been upheavals of the corporate body of the T. S. But just as the matter changes its form and as a corporate body looses some of itself in the process so has the T. S. Those portions lost are too loosely attached to the centre of force. So the T. S. has lost some of its members, but has consolidated and gained unity and strength with the testing and refinement under stress of changed circumstance. Thus we have come to 1905-1908 with a still deeper synthesis of the three objects. Last year marked a change and with it came to the T. S., a realization of its objects in a

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deeper sense than it had before possessed. We have come to see that the T. S. as a whole has been passing along the old path—the life of the soul, and that the cultivation of the three objects is the practical method by which each member of the T. S. and the T. S. itself grows inwardly. In my view the last three years have been a process of consolidation towards the life of devotion, the life devoted not to external mental cultivation of the separate three objects of the T. S., but to their synthesized and united vital action in the culture and life of the soul.

Each one of us has now to see what we will make of it during the next ten years.

Upon motion of Mr. Mitchell a Committee on Nominations was unanimously elected, consisting of Mr. C. A. Griscom, Jr., of New York, Mr. Edward Alden, of Brooklyn, and Mrs. W. T. Gordon, of Hamilton, Ohio.

Upon motion of Mr. Griscom a Committee on Resolutions was unanimously elected, consisting of Mr. Charles Johnston of New York, Mr. William Joice of Brooklyn, and Mr. H. E. Davis of Indianapolis.

Mr. Charles Johnston, as Chairman of the Executive Committee, then presented the following report:

Report of the Executive Committee.

Dr. Keightley's address to the Convention, with the very instructive summary of our history which he has given us, has suggested to me that perhaps it would be interesting to many of those present, if I were to try to summarise the history of the work of the Executive Committee for the last three years, instead of confining myself to the year just closed. For the last three years, taken together, make an epoch, a period of reconstruction and consolidation, through which we have gained a solid basis and a thoroughly practical Constitution, and have become once more, what The Theosophical Society was meant to be, an international body.

We began our work of reconstruction in 1906, at the Convention held at Cincinnati in April of that year. In the Constitution then adopted, we returned to the original idea of the Society: that it is a Federation of Autonomous Branches; and that the Convention of the Theosophical Society is a Convention of Branches, rather than a Convention of members. This principle has been tried and tested through the last three years; and it has stood the test well. It was thoroughly debated at Cincinnati in 1906, and again at Dayton in 1908. We find, what was not anticipated when the return to this principle was made, that we get a much larger representation under the system of Branch voting than we ever were able to, under the system of individual voting; it is more representative, and much safer in practice.

Another important change was made at Cincinnati in 1906. This was the reorganisation of the Executive Committee, so that its members hold office for three years, one-third of the Committee going out of office each year. In this way we secure stability and continuity, both of which were somewhat in jeopardy under the former system, when the Executive Committee went out of office at each Convention, thus leaving the Society for an appreciable time without any permanent executive organization.

Having thus obtained a thoroughly sound and practical Constitution, we entered on the period of reconstruction and reunion, which has already made such splendid progress. The first move toward reunion came from our friends in England, with Dr. Keightley at their head. As a result, we were able to congratulate ourselves, within a few months after the Cincinnati Convention, on having a strong contingent of the Society in Great Britain. The example thus set was soon followed by our fellow-workers in Germany, and we have now a large number of enthusiastic and effective members in Germany, the Berlin Branch

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being the most numerous, and one of the most active Branches in the Society, while we have vigorous Branches in other German cities.

In the present year, I am happy to be able to report, for the Executive Committee, that a like reunion with Norway has taken place; and also that a beginning of the same beneficial process is to be reported for Austria. And we hope soon to have to report favorable news from Sweden and Venezuela.

As a necessary corollary to this work of reunion, came the simplification of the name of the Society. The name The Theosophical Society in America, dates, I believe, from about the year 1887, and meant that part of The Theosophical Society which found itself in America. In 1895, as a protest against arbitrary action on the part of some of the permanent officials of the Society, The Theosophical Society in America found it expedient to secure a more complete measure of self-government. Its example was followed by members in other countries, and The Theosophical Society in England, The Theosophical Society in Ireland, in Germany, in Norway, and so on, were consequently formed. We find ourselves now restoring the older status, with complete safeguards against the old drawbacks. And, as a result of this reconstruction, it is no longer necessary to designate ourselves The Theosophical Society in America, in England, in Germany, and so on. The separation into national societies being no longer valid, the only title which correctly describes us is The Theosophical Society. For my own part, and I believe the same is true of all our older members, I have always been firmly convinced that, in the beginning, I joined The Theosophical Society, unlimited and unconditioned, and of The Theosophical Society I have ever since been a member, and hope so to continue to the end.

We have also had a constant growth in membership. The other day, as Chairman of the Executive Committee, it was my duty and privilege to sign eighteen diplomas; some went to England, some to Germany, some to Norway, to South America, to Austria. Only two went to the United States. Our American Branches must, therefore, look to their laurels.

This is a brief summary of three years of vigorous constructive work. We look back over this period with deep satisfaction and gratitude, and with the conviction that much has been accomplished that will stand the test of time. An epoch is, in a certain sense, completed and closed. It remains for our members and Branches, and for the Society as a whole, to enter on a new epoch, with renewed vigor, hope and courage, and, as always in the past, with warm-hearted tolerance and brotherly love.

On behalf of the Executive Committee, I beg to submit this Report.

CHARLES JOHNSTON, *Chairman.*

The Secretary then presented the following report:

REPORT OF THE SECRETARY, T. S.

April 25, 1908, to April 24, 1909.

New Branches and Members.

The Secretary begs to report that during the preceding year diplomas have been issued to 126 new members as follows: In the United States, 39; in Germany, 37; in England, 7; in Norway, 26; in South America, 12; in Sweden, 2; in Austria, 3—Total, 126.

During the same period the Society has lost by resignation 34, and by death, 5.

Charters have been issued to two new Branches in the United States—the Pacific Branch at Los Angeles on May 14th, and the Petrovna Branch at San Francisco, December 16th, the former San Pedro and Los Angelenos Branches having

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withdrawn immediately after the last Convention, which restored the original name and explicitly international character of the Society.

The Caracas Branch in Venezuela was chartered October 15, 1908, and reports from that section indicate that a very large membership may be expected.

The Norwegian Branch was chartered January 15, 1909—the result of the action of the formerly independent Society in Norway applying at the same time for membership, and a charter as well as individual diplomas have been issued to them.

Correspondence.

It is with pleasure that the Secretary can report a larger correspondence during the past year than ever before—Correspondence with the International Branches and members who have sought the Secretary's office as a medium of exchange—correspondence introducing the QUARTERLY in Libraries—the increased sale of books from many outside sources—letters of inquiry and explanation—and an occasional letter card, or some missive to the isolated member, thus giving encouragement and hope by assuring them that they are not forgotten—that by their loyalty in thought, and word, and deed they share in the consciousness and life of the organization of which they are a part.

The Sale of Books.

The sale of books dealing with Theosophical subjects has greatly increased within the past year. Encouragement has been received by donations of the *Path* and other of the Society's magazines, the sale of which has brought profits to The Theosophical Society which are devoted to the publication of Theosophical Literature. Our facilities are greatly increased whereby any book not in stock can be promptly supplied.

Donations of Theosophical books are continually in demand and members having such books to spare will kindly remember the requests of the libraries and send them to the Secretary's office.

The Theosophical Quarterly.

The active work of The Theosophical Society is shown in the growth, both as to quality and to numbers issued, of the THEOSOPHICAL QUARTERLY—now in its seventh year. It is found in the principal Public Libraries and Universities of the United States and their appreciation is shown by their requests for back numbers, prompt notification of their failure to receive it, and application for indices, that they may be preserved for reference and use. They have also requested donations of other Theosophical literature, and through this channel we have received orders for books, and inquiries regarding the location of members and Branches where further information can be obtained.

We have been greatly assisted by the active participation of Branches and members in placing the QUARTERLY with dealers and extending its circulation and influence by sending subscriptions—which greatly exceeded the number ordered of the last issue. The demand is constantly increasing for the QUARTERLY in England, South America, Germany, Austria, Sweden, Norway, Australia, and has even penetrated into darkest Africa.

A Word Personal.

Again the occasion offers me the opportunity to express my appreciation to the members and Branches for their thoughtful responses, kind thoughts and offered help, which has encouraged and sustained me in this work of duty and love they have given me to do. And also to acknowledge my gratitude to my co-workers in

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office for their prompt response to my many calls for advice and assistance—thus sharing with me the work and responsibility of this office.

Respectfully submitted,

ADA GREGG,
Secretary T. S.

Mr. Griscom then moved that the Secretary's Report be received and placed on file, and that the Committee on Resolutions prepare a fitting expression of thanks to the Secretary for her faithful services.

The Secretary of the Convention, having been empowered to cast a unanimous vote, the Chair announced that the vote had been cast and was on file.

Mr. Mitchell, as Treasurer for the preceding year, presented the following report:

REPORT OF THE TREASURER, T. S.

April 24, 1908—April 24, 1909.

Receipts.		*Disbursements.*	
Dues	$603.85	Secretary's Office	$248.29
Donations	414.19	Theosophical Quarterly—	
Theosophical Quarterly	313.72	(April, July, October)	962.46
	$1,331.76		$1,210.75
Balance April 24, 1908	261.32	Balance April 24, 1909	382.33
	$1,593.08		$1,593.08

Assets.		*Liabilities.*	
Cash on hand April 24, 1909.	$382.33	Secretary's Office—	
		Bills payable	$46.25
		Theosophical Quarterly—	
		January $269.75	
		April 321.40	
			591.15
		Secretary's Office, April (estimated)	33.00
Deficit, April 24, 1909	288.07		
	$670.40		$670.40

Deficit, April 24, 1908	$140.93	
Deficit, April 24, 1909		$288.07
Year's Deficit	147.14	
	$288.07	$288.07

Respectfully submitted,

H. B. MITCHELL,
Treasurer.

April 24, 1909.

The Treasurer called attention to the fact that the deficit was greater by $147 than that of last year.

Upon motion of Mr. Hargrove the report of the Treasurer was declared unanimously accepted and the Committee on Resolutions was instructed to prepare resolutions of thanks to the Treasurer for his faithful services.

Mr. Mitchell then moved that a Finance Committee be appointed to devise means of raising money for the finances of the Society. He nominated Mr. Gris-

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com, of New York; Mr. Albert Mendenhall, of Dayton; Mr. Herman Hohnstedt, of Cincinnati; Mr. H. E. Davis, of Indianapolis, and Mr. Alfred L. Leonard, of Los Angeles.

An amendment, suggested by Mr. Griscom, that the Committee be empowered to add to its numbers, was accepted by Mr. Mitchell, and the motion was carried unanimously.

Mr. Griscom, as Chairman of the Committee on Nominations, then presented the following report:

REPORT OF THE COMMITTEE ON NOMINATIONS.

The Committee recommends the re-election of the two retiring members of the Executive Committee—Mr. Charles Johnston and Mr. Birger Elwing—for a term of three years, and of the Secretary, Mrs. Ada Gregg, and of the Treasurer, Mr. Henry Bedinger Mitchell, until the next Convention.

It was moved and unanimously carried that the Report be accepted as read.

Upon nomination of Mr. Griscom the officers recommended by the Committee on Nominations were re-elected unanimously.

The meeting then adjourned until 3 P. M.

AFTERNOON SESSION.

After calling the meeting to order the Chair asked for the report of the Committee on Resolutions.

Mr. Charles Johnston, as Chairman of the Committee on Resolutions presented the following report:

REPORT OF THE COMMITTEE ON RESOLUTIONS.

RESOLVED, That the Theosophical Society in Convention assembled wishes to put on record its cordial appreciation of the faithful and effective work of the Secretary of the Society, and especially of the resourceful, optimistic and brotherly spirit in which this work is carried on. We trust that the Society may have the good fortune to profit by the services of the Secretary for many years to come.

RESOLVED, That the Theosophical Society in Convention assembled desires to express its sincere appreciation of the work of the Treasurer of the Society—its recognition of the arduous character of that work, and the effective way in which that work has been carried out, and the hope that every member in the Society will do all in his power to make the duties of the Treasurer less arduous in the future.

RESOLVED, That the Theosophical Society in Convention assembled extends a hearty welcome to the Norwegian members, who have recently become an integral part of the Society, thus taking a further step in the re-establishment of the Society as an international body.

RESOLVED, That a copy of this resolution be forwarded to Colonel Knoff, for transmission to our members in Norway.

RESOLVED, That the Theosophical Society in Convention assembled extends a hearty greeting to our brothers in Germany, whose Branches will assemble in Convention in May; and that the Chairman of the Executive Committee be authorized to send a suitable letter of greeting to the German members in Convention.

A motion by Mr. Davis that the Convention express thanks and appreciation to Mr. Charles Johnston and Mr. Birger Elwing, the outgoing members of the Executive Committee, was unanimously carried.

Greetings by telegram from the Dayton Branch were then received as follows:

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Dayton, Ohio, April 24, 1909.

To Mr. Charles Johnston, Brevoort Hotel, New York.

Greetings and best wishes from Dayton.

A. I. MENDENHALL.

Mr. Mitchell then moved that greetings be sent to Germany.

Mr. Johnston suggested that the motion be amended so that England be added to the resolution of the Committee on Resolutions concerning Germany, which was duly ordered.

REPORTS FROM VISITING DELEGATES.

The Chair then called for reports from visiting delegates. Mrs. Gordon spoke on behalf of the Middletown Branch. Mr. Davis reported on the work in Indianapolis, where much intelligent and effective use had been made of the THEOSOPHICAL QUARTERLY. Mrs. Sheldon, of Providence, R. I., told of the difficulties experienced in a branch formed chiefly from those who had severed their connection with other organizations. Dr. Keightley gave an interesting résumé of the work in England, where the membership-at-large is about one hundred and the London Lodge lectures fortnightly to audiences showing from thirty to sixty new faces each evening. At Newcastle-on-Tyne the Branch had been compelled to secure larger meeting rooms.

Denver Branch.

Mr. Hargrove spoke of the Denver Branch. " 'Still waters,' he said, 'run deep.' I suppose we have recovered from the habit of expecting large display and noise. We have nothing to gain by public notice, and don't wish it now. This fact is tremendously significant. The movement has attained depth, and has become an undercurrent in the life of this nation.

"At no time in the history of the Theosophical Movement has the work been in a more satisfactory condition than at present. I cannot think that there is anyone who would willingly go back to the large meetings in Madison Square and the noise and confusion. Let everyone examine the situation from this point of view.

"Nothing can be more inappropriate than blueness or discouragement. We must not be discouraged because we can't see results. We ought to have learned by this time not to expect results. Our duty is to be Theosophists. He who thinks the truth spreads the truth. He who *knows* lights knowledge in minds and hearts wherever he goes. That is our work at present.

"I know what membership in this organization is worth, and want to congratulate every member on his membership. Membership is a great privilege and responsibility and source of joy."

New York Branch.

Mr. Mitchell then spoke for the New York Branch. He stated that Mr. Hargrove expressed his own point of view very admirably.

In regard to the work of the New York Branch Mr. Mitchell said that the attempt was made to go back to fundamentals. The work was based on the motto of the Society, "There is no religion higher than truth." We sought it and helped others to seek it. We felt that we needed the widest of open doors, but that there was no need for publicity. We are searching the reality of religious experience. We have sought to prove the reality of religious experience, and to help others to feel it in their lives.

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"We haven't asked anyone to join. There have been open meetings. Religious books have been discussed. We have grown. At the last Convention we had eight delegates, this time we were entitled to thirteen. Many have come to the meetings; some have joined. But even those who haven't joined are doing the work by spreading the point of view.

"What is the other work of this branch? Conferences between University men and clergymen have been held—a free platform furnished. Five or six clergymen and five or six university men have met for the discussion of religion. The Theosophic spirit has permeated these men so that it has been held the fitting thing for Church and University to do, and the Church has continued it. The Theosophic spirit has been imparted to others. *To know* is to carry a light which lights light in others. *To be* is to carry a light. We are cheered by the spread of the spirit. Our method is the method of collective endeavor, in which each person has something to contribute."

The Chairman then called on Mrs. Charles Johnston to speak on the best way of furthering branch work.

Mrs. Johnston said in part: "The work is to kindle in hearts something which is indescribable, with this difficulty in view: Anything hard and defined like a finished philosophy is a hindrance. My best work in the last few years has been where I stand alone. My best message was not to remember that I have anything to say, but to listen to what the other person has to say. I went among the immigrants and found there a love of humanity, which brought back to me the great things for which we are striving. If I had remembered that I had something to teach them, I could not have had a realization of the true spark of God in our hearts.

Upon motion of Mr. Mitchell the letters of greeting were read as follows:

LETTERS OF GREETING.

Stockton Branch.

April 13, 1909.

To Chairman Executive Committee:

MY DEAR MR. JOHNSTON:

It is with pleasure I send you the inclosed; and all in full accord. Stockton Branch T. S. sends hearty greetings and best wishes for the success of the T. S. Convention, to be held on April 24th at New York. Our little Branch is faithfully plodding along the path, holding, regularly, Sunday morning meetings, with now and then a visitor. For quite a few months we have had visiting our meetings regularly a deep dyed Socialist and as deep a Spiritualist of the old type, and I am pleased to tell you they are still with us, and are now taking to the *Ocean of Theosophy* kindly, and we have not quarreled with them, because we were determined if they got nothing we would get patience. Mr. Judge told us that was the attitude to hold, when he visited us here. I think it made a stronger impression, perhaps, giving it personally to us. Perhaps you know it is hard to cope with such; they are so satisfied.

I remain, cordially yours,

ALGIE C. KELSEY.

Queen City Branch.

Seattle, April 15, 1909.

We hold meetings, as usual, Sunday afternoons, also Tuesday P. M.

During the week, members and others often call to converse on Theosophy, or ask questions. We keep open house for enquirers and students.

Individual work is done as opportunity offers. Mr. Clark often holds informal

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talks at different places, one was at Victoria, B. C., where quite an interest in Theosophy was manifested.

Our hearts go out with good will and encouraging thought toward all co-workers, and hope others may be favored to accomplish more than we are able to.

We are especially interested in all loyal ones who work from year to year so faithfully for all, and trust that this next Convention may be entirely successful, and as helpful as usual.

We still hold the hope that some able and earnest students may come to Seattle, who would take up the public work, and give us an opportunity to aid them all we were able. In a city like Seattle we might have a thriving center of public work, with the right ones in charge, but we will continue to hold a center at our home.

With best wishes,

Fraternally yours,

JENNIE S. CLARK, *Secretary.*

West Berlin Branch.

Schöneberg, April 9, 1909.

To the Members of the Theosophical Society, in Convention Assembled:

GREETINGS:

We want heartily, that this Convention, as such, and their individuals and their resolutions may be full of immortal blessing and love of their immortal friends of mankind. We hope, too, this great Theosophical spirit may enlighten all comrades, unknown and known, in the Theosophical Movement all over the world, and so give them power and light to help and teach others wherever they may be.

This hope, your co-workers in Germany!

Fraternally yours,

WILLI BOLDT,
MAGDALENA BOLDT,
GUSTAV HÖRICKE.

South End Branch.

Berlin, April 11, 1909.

To the Members of the T. S. in Convention Assembled:

DEAR BROTHERS AND SISTERS:

The Südende Branch T. S. sends to you her most cordial greetings and wishes for a successful and harmonious outcome of our Convention.

Though none of us can attend, we shall be united with you in heart and thought, confiding that all your deliberations will breathe the spirit of love for Humanity, to which all our work is consecrated.

It is no more necessary, as in the years before, to make a prominent point of the "Spirit of Solidarity and Unity in the T. S.," for this has now become a fact amongst us, that no one yet can doubt. We can now spend all our forces and concentrate all our powers of thought in the realisation of the work, which the Masters have entrusted to us, which is the re-awakening of Humanity to the consciousness of its higher Being. And as the best fruit of the realised Unity of the T. S. we are feeling the force of the Whole working through each part, enabling us to do not only more work, but also more effective work than before.

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Our little Branch, which commenced its life in last September, intends to work in the Southwestern suburbs of Berlin. We held during the past winter regular weekly meetings at Südende, in which matters of Religion, Philosophy and Ethics were discussed, with special attention given to the Christian Religion. The discussions were introduced by the lecture on some chapter of some religious or philosophic book or occasionally by the reading of an essay from a member. Once a month we had a discussion about a subject chosen in advance, and members were encouraged to write down their ideas and thoughts about that subject. This discussion proved very attractive and useful, as members were holding the subject in mind during the whole month, looking with great interest forward to the evening of the discussion. The traces of the spiritual movement in Germany, as evidenced by notices and articles in the newspapers and in magazines were also followed and read and discussed in our meetings.

It is intended to move in the next winter the place of our meetings to the neighbouring locality "Steglitz," which is becoming the center of the Southwestern suburbs, counting already more than 50,000 inhabitants and it is hoped that there we shall succeed to become more in contact with the public, than we did here. We look with great hope and confidence forward to the future, decided to devote ourselves with our whole heart to the part of the work which has fallen to us.

With most cordial greeting we are, Brothers and Sisters,

Fraternally yours,

For the Südende Branch T. S.,

LEO SCHOCH,
RICHARD WALTHER.

Norwegian Branch.

Christiania, April 10, 1909.

To the Theosophical Society in Convention Assembled:

On behalf of the Norwegian Branch of the Theosophical Society I beg to express our gratitude and joy over having been so readily and cordially accepted as a Branch, of which the received Charter, dated January 15, 1909, and the statement made in THE THEOSOPHICAL QUARTERLY, for January this year, bear witness.

We are convinced that this our connection with the International Theosophical Society will bring us much help and strength in our future work. In fact, some of us, I think, have already realized, to some degree, at all events, this help and increased power, and we are looking forward to the coming years with hearts full of hope and trust and cheerfulness.

We ask the favor to be remembered by you all, as we remember you, on this day of the Annual Convention, and we wish to express that we are looking confidently forward to the results of your deliberations, knowing that whenever assembled in the name of the blessed Masters, proper guidance is never lacking.

With brotherly sympathy, love and best wishes,

Ever yours,
T. H. KNOFF.

German National Branch.

Berlin SW. 48, April 2, 1909.

To the Members of the T. S. in Convention Assembled at New York:

GREETING:

Again a year has passed, since we came together in Convention, as representatives of the international Theosophical Society. And again I have occasion to bring to you the hearty greetings and good wishes from your brothers and sisters

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in Germany. We look, as ever, with great interest and enthusiasm, to the proceedings of the Convention, and though none of us are able to be present in person, we will certainly be there in mind, and we will take part on the inner plane in all the actions of the Convention. With heart and thought we will be amongst you and offer you the best we are able, and we will bring back from the Convention as much sympathy and spiritual influence as we are able to assimilate.

The past year we can truly consider to have been a very successful one. Thirty-one new members came into our ranks, and though many members left our Society on account of our resolution to have fixed dues, we have almost the same membership as one year ago, that is, 243 members.

We have nine local Branches, one new one; but one branch has ceased activity.

During this year we printed three leaflets: (1) "From the Teachings of Theosophy," (2) "Theosophy in Daily Life" (Jasper Niemand), (3) "The History of the Theosophical Society" (Charles Johnston). These leaflets were very helpful; we don't distribute them *en masse*, but we must have them for the information of inquirers and for the visitors to our meetings.

One remarkable thing I would like to mention. Since our last Convention, when we became an international Society, called the "Theosophical Society," it seems as if many conditions have changed. At least I can say this in the name of many German members. We feel as if a new spirit had been born in the Society; each member feels himself to be a direct member, and each Branch a direct Branch of the whole Society. All intermediate steps, as for instance the National Branch, are left out. We feel *first* as members of the international "Theosophical Society," and we became or are members of the "Theosophical Society in Germany" *only* for the purpose of being able to do better work for the movement in Germany. So the German National Branch is no more a link between members and the international T. S., but only a working instrument of the local Branches here in Germany. This means a great step farther towards realization of "Universal Brotherhood," without any differences whatever, for him who sincerely feels it.

Hoping that the present Convention will represent another step forward, and wishing once more best success in every direction in the name of the German members, I remain,

Yours sincerely,

PAUL RAATZ,
Secretary T. S. in G.

Berlin Branch.

Berlin, April 3, 1909.

To the Members of the Theosophical Society in Convention Assembled:

DEAR COMRADES:

The members of the Berlin Branch of the T. S. desire to express their heartiest good wishes to their brethren assembled in Convention.

While none of the twenty-seven delegates which have been appointed by our branch members will be able to assist the Convention in person, all of us join in heart with you, knowing that all we could say will be expressed in the most fitting manner by the members in America, to whom the delegates have confided their votes.

During the past year, we worked in the same way as the year before. Each Wednesday we had a meeting for study or a public lecture alternately. During the summer months only one public lecture was given per month. The public lectures were generally given by members and friends of our Branch, and treated various themes, all bringing forth our philosophy in an unsectarian way. At the other meetings, we studied *Esoteric Buddhism*, by Sinnett. All these meetings were

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well attended, both by members and guests. We are glad to see that especially young men gained interest in the teachings of our philosophy. This shows us again what there is in it, for only life will attract life. On Saturday, twice each month, we had meetings for members only, in which we read and discussed *The Voice of the Silence*. Weekly meetings of members on Tuesday are devoted to the study of the *Secret Doctrine*.

Large public meetings were held in May and November, 1908, another one will take place on the 25th inst., in connection with our Convention.

In closing this report we wish to express our thanks for your co-operation, hoping that our united efforts will help to broaden the feeling of universal brotherhood throughout the world.

For the members of the Berlin Branch I am

Fraternally yours,

E. J. WIEDERHOLD, *Secretary*.

Neusals-on-the-Oder.

April 6, 1909.

DEAR MR. JOHNSTON:

The undersigned members of the Neusalz Branch request you to convey their heartiest greetings to the members assembled in Convention. We take a brotherly part in your work, and feel with joy that the past year has brought us closer to you, and we feel in ever increasing degree the unity which alone binds us together.

Therefore we wish for the work of this day an abundant blessing, and we join our hopes and purposes with yours. May cordial understanding and good will aid us all to accomplish our several tasks, so that each new year may find us inwardly richer and stronger.

Ever sincerely yours,

GOTTHARD RÜDIGER, HELENE FRINK,
THEODOR FRINK. CONRAD FRINK,

Suhl Branch.

Suhl, April 7, 1909.

DEAR MR. JOHNSTON:

Enclosed I send you our three votes—proxies from the Suhl Branch. May this year's Convention be a day of joy and of co-operation, and may it be also a blessing to the whole of humanity, and bring us a full step in advance. With the best wishes for success, I remain,

Fraternally yours,

MAX KOLB.

North Berlin Branch.

Berlin, April 8, 1909.

Dear Mr. Johnston and All Members of the Theosophical Society in Convention Assembled:

The Branch, "North Berlin in Germany," send their heartiest greetings and good wishes for success in all work, which the Convention has to do. We look with perfect sympathy and confidence across the seas to you and are convinced that the results of the Convention will strengthen and promote the whole Theosophical Movement. May the Masters bless your work!

Allow me to report the following about the activities of our Branch: The number of members has not increased during the past year, but the members them-

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selves have made progress. This was apparent in our public Monday meetings, at which the number of visitors steadily increased. All showed great interest and took active part in the discussions. Several Socialists have been present and also a learned Chinaman, who spoke in good German about "Confucianism in China." The harmony which prevailed at all meetings showed that the Theosophical Spirit was present in the minds and hearts of the listeners. The members of our Branch assemble for study twice every month, and occasionally for informal, social entertainment. The ideas which often arise at these meetings are delightful and lead to an interesting discussion, for instance, the "Legend of the Holy Grail," "The Attitude of a Theosophist in Case of War," etc., etc. Valuable articles by H. P. B., W. Q. J., Jasper Niemand and others are often read, and the result is not only instructive, but comradeship is promoted among the members.

We hope each coming year to do better work and to send better reports to you.

With hearty greetings to all friends and co-workers, I am,

Yours fraternally,

ERNST JOHN,
For the North Berlin Branch.

Flensberg Branch.

April 7, 1909.

To the Convention of the Theosophical Society in New York:

I am appointed by the Flensberg Branch to send our most hearty and fraternal greetings to all our brothers in Convention assembled. I fulfill this duty with the most sincere and hearty joy, in the realization of the gradual but sure progress of our movement and the conviction that our Branch has the greatest confidence in the wisdom of the Convention.

Fraternally yours,

EGGERT BUHMAN, *Secretary.*

Yearly Report of the Flensberg Branch, T. S.

I gladly submit the following report of the Flensberg Branch for reading aloud at the Convention: Membership, 18; New members, 1; Lost, 0; General Convention, Middle of May; Members Meetings, 5; Committee Meetings, 5.

Our regular public Study classes, which were attended on the average by seven people, have taken place once a week for the whole year. The number of visitors was small in spite of the fact that we have regularly advertised the meetings in the newspapers, from the beginning of October to the end of March. Nevertheless we only succeeded in acquiring one new member, after an interval of at least two years. This fact fills me with the greater joy, because the young man, in spite of his youth, shows that which means for us a powerful spur for work.

The *Key to Theosophy* constituted this winter the topic for our meetings, which took place weekly from the end of January on, and which were attended by four or five people. Our library contains at the present time 240 volumes, of which 77 were loaned during the past year, 41 of them to non-members.

EGGERT BUHMAN, *Secretary.*

Cincinnati Branch.

Cincinnati, O., April 20, 1909.

To the Members of the Theosophical Society in Convention Assembled:

MR. JOHNSTON, Chairman Executive Committee:

On behalf of the members of the Cincinnati Branch of the Theosophical Society

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I send you very hearty fraternal greetings. What a grand privilege to work in the Master's field. May the growing interest that we find, be evidenced everywhere, and may it be increasingly endowed with spiritual power and purpose. I trust that in this Convention will be felt the true solidarity which is essential to Theosophic work.

Faithfully and fraternally,

F. C. BENNINGER,
Secretary and Treasurer.
Cincinnati Branch.

Cincinnati, April 20, 1909.

Secretary Annual Convention of Theosophical Society for 1909, *New York:*

DEAR BROTHER OR SISTER:

Nothing, to my mind, is of greater importance than making Theosophy the dominant power in one's life, and nothing in this era is doing more to elevate, purify and illuminate mankind than the work of the T. S. since its inception in 1875. History will record the fact in centuries to come. Realizing this to be the fact you can understand how much I regret that it is impossible to attend our annual meeting, where the current of Theosophical force focalizes and produces a blended current charging the souls of all in attendance with a spiritual energy which never ceases to work.

The last Convention, at Dayton, O., has left this lasting uplifting impression on all the members of the Cincinnati Branch, and they never cease referring to it. It has been my good fortune to attend most of the Annual Conventions of the T. S. for many years, and all of the sessions are as fresh in my memory, almost, as if they had occurred within a year.

I have just finished reading the THEOSOPHICAL QUARTERLY, which came promptly, as usual. Many of the articles in it might be classified as gems of spiritual writings, and the one by Jasper Niemand, headed "The Ascent of Prayer," I have marked in my number as "A Spiritual Classic." The THEOSOPHICAL QUARTERLY is ably edited and is doing a great good in helping the souls of mankind. It is an uplift that is not confined to its readers, as it is a great qualifying factor in fitting them to help others in both their thoughts and words. Those who are contributing articles to it are entitled to the heartfelt thanks of the Society. It is evident to my mind that the Masters are behind them. I trust that the noble work may be kept up indefinitely.

I have no doubt that the Secretary of the Cincinnati T. S. has formulated and mailed you a report of the activities of our Branch, although I have not consulted him about the matter. We have had a very interesting, well-attended earnest series of meetings since September 29, 1908, when our first meeting occurred. Our meetings take place weekly on Tuesday evening, beginning at 3 P. M., in the Vine Street Congregationalist Church. A study class also takes place at 6.30 P. M., on the same evening. There is, in addition, a weekly meeting of the members in the church building, on Thursday at 3 P. M., and a business meeting on the last Saturday night of each month. To-night will be the last meeting which can occur in the Vine Street Church, as it has been sold to a theatrical organization. We will perhaps arrange to hold the remaining five meetings of our series in the Odd Fellows' Temple, on Seventh and Race Streets.

The members of Cincinnati Branch are all pulling together in perfect harmony. None are inclined to shirk a duty and all are working earnestly for the cause of Theosophy. Kindly enroll us as present in spirit at the Convention, if not in person,

Fraternally,
W. A. R. TENNEY,
President Cincinnati T. S.

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Munich Branch.

Munich, April, 1909.

To the Theosophical Society:

To the Convention of the year 1909, and to our friends and co-workers, we bring the warmest brotherly greetings. Our one wish is that every partaker in this important gathering may be inspired with the most earnest spirit and the noblest endeavors—that he may in truth receive the highest inspiration; for only so can the wave of a spirit-life be felt that flows through all of us, and correct understanding be possible.

With brotherly greetings,

THE MUNICH BRANCH.

Upon motion of Mr. Mitchell the Convention passed a unanimous vote of thanks to the Branches which had so effectively manifested their interest and brotherly feeling, and the Secretary was empowered to send greetings and thanks to the said Branches.

Upon motion of Mr. Mitchell a vote of thanks was passed by acclamation to the Chairman of the QUARTERLY Committee.

Mr. Mitchell then extended an invitation to all visiting delegates to attend the regular meeting of the New York Branch, at 8 o'clock, at 80 Washington Square.

Upon motion of Mr. Griscom a vote of thanks to the Presiding Officer and Secretary of the Convention was passed unanimously.

Upon motion of Mr. Davis a vote of thanks to the New York Branch, for its reception was unanimously passed.

Mr. Johnston then moved that the Convention, having done what it could to further the Theosophical Movement, should adjourn. The Convention adjourned.

[Signed] LOUISE EDGAR PETERS,
Secretary of the Convention.

In the evening the delegates accepted the invitation of the New York Branch to participate in its regular Saturday meeting—at which the following members spoke informally on the subject "Why I joined the T. S..": Dr. Keightley, Mr. Johnston, Mr. Griscom, Mrs. Griscom, Mr. Hargrove, Mrs. E. Armstrong, Mrs. E. Corduan, and Mrs. M. T. Gordon.

On Sunday, April 25th, at 4 P. M., Mr. Johnston lectured on "The Theosophical Society." The address is printed elsewhere in this issue.

REPORT OF THE FOURTEENTH CONVENTION OF THE THEOSOPHICAL SOCIETY IN GERMANY.

This was the largest convention ever held in Germany. Members of branches in Dresden, Munich, Neusalz, Suhl, Steglitz and of the three branches in Berlin were present in person and showed active interest. On the first evening, May 15th, Mr. Oscar Stoll delivered a public lecture on the subject: "Christ of Modern Times." It was listened to by about 350 persons and followed by a lively discussion. A business meeting was held on May 16th in the morning. Sixty-seven members were present and 32 sent proxies. The numerous greetings from comrades in other lands brought a strong feeling of sympathy and were received with lively applause. Mr. Charles Johnston, Jasper Niemand, Dr. Archibald Keightley, Colonel Knoff and many others from different parts of Germany assisted greatly in making the convention a success by sending encouraging words of greeting.

Mr. Raatz, Secretary of the Society, spoke in his report of the important step

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taken by the "Theosophical Society in America" by dropping the words "in America," thus forming an international society, which other societies could join. The national branches have hereby lost their isolated character and have become of secondary importance. Their purpose is now to unite the branches in each land for better work in that particular land. The society in Germany has at present 200 members. Branch Breslan has given up its activity and Branch Steglitz has been newly formed. A series of lectures in the English language has been given in Berlin by Mrs. Raatz, assisted by her daughter, Miss Lucy Corvemis, who has undertaken the instruction in English of several classes, preparatory for the lectures. Mr. Johnstown's article, "Religion of the Will," was taken as foundation.

Mr. Leopold Corvemis, corresponding secretary for Germany, reported on his work. Fifty-three letters have been written and as many received; this plan has brought many a valuable impulse to the work and strengthened the feeling of comradeship. England, Germany and America are engaged in this correspondence. We are so impressed with the value of this plan, that several branches are going to introduce it in their work among the members.

The reports of the several branches showed everywhere lively interest. In Munich a young people's society has been formed whose aim is to interest the youth by means of legends, fairy tales and fables. It has become a success.

A motion to revise the Constitution of the Theosophical Society in Germany to coincide with the present status of the Society was carried.

In the evening a social gathering took place, attended by about 100 persons. The convention closed with a sense of deep satisfaction that our work is in the right direction and that we are truly assisting in promoting the growth of the movement and the welfare of mankind.

ERNEST WIEDERHOLD,
Secretary to the Convention.

PAUL RAATZ
Secretary of Theosophical Society in Germany.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

President Eliot and the New Religion.

ON July the twenty-second, Dr. Charles W. Eliot, President Emeritus of Harvard University, delivered an address, in many ways remarkable, on the New Religion of the Twentieth Century. The occasion was a meeting of the Harvard Summer School, and the address was very generally commented on, for several weeks following its delivery. In making Dr. Eliot's discussion of the New Religion the theme of our Notes and Comments, we are at some disadvantage, since the complete address will be only published at the same time as this number of The Theosophical Quarterly; but we have been fortunate enough to obtain a good report, which was seemingly prepared under Dr. Eliot's supervision, and which we may, therefore, take as the basis of our study.

At the outset, we are struck by the fact, evident at all points through this address, that while President Eliot speaks of the "new" religion, there is nothing very distinctively new in what he has to say. A striking instance of this is to be found in the following sentences: "The new religion," says Dr. Eliot, "will not be based upon authority, either spiritual or temporal. . . . A new thought of God will be its characteristic. The twentieth century accepts literally St. Paul's statement: 'In Him we live and move and have our being.'" If the keynote of the religion of the twentieth century be a literal acceptance of the ideas of the first, we must speak not so much of a new religion and a new thought of God, as of a revival of religion, and the return to the earlier and more philosophical thought of God.

The truth seems to be, that the twentieth century will in fact be marked by a return, genuine and profound, to what was the real

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teaching, and the real belief of the first century; and this return will be prefaced, or to speak accurately, is already being prefaced, by a recognition which daily grows clearer, that in many essential matters we have for centuries been very far indeed from the authentic teaching of the first century, and have been dealing, instead, with the theological ideas and speculations of the third century, or the fourth, stereotyped by the doctors of the Church, and further developed in the early Middle Ages. The belief of the twentieth century will be "new" in this, that it will earnestly seek to set aside all these later overgrowths, and will sincerely try to get back to the real thought so long obscured by our theologies.

The causes of this change are two. The first is the very general recognition of our day that the story of Adam and Eve, so long the foundation-stone of our theology, cannot possibly be taken as a literal account of real events, as the doctors of the Church so long insisted on taking it. The theories of Darwin, the discoveries of the geologists as to the antiquity of man, ever growing knowledge of the history of more ancient nations, all make it impossible for us to take literally the story of Adam, "the man whom God created in the year 4004 B. C.," as a recent Concordance has it. As official theology has insisted that the story of Adam's Fall and the Redemption by the Divine Man were correlative facts, forming what it has been the custom to call "the plan of salvation," our day and generation has found itself compelled to reject this account of the world and life, as demonstrably based on fiction and insufficient knowledge of verifiable facts.

This rejection of the legend of Adam and Eve, and of the old stereotyped view of "the plan of salvation," is the first of our two facts. The second is more vital, positive and constructive. It is the discovery that religion survives the collapse of theology; or, perhaps we should say, the discovery that what we have been accustomed to call theology is rather an overgrowth based on misunderstanding, than a genuine part of religion, or, even more, the essential basis of religion. What we call theology largely arose from the influence of Roman legal notions, and especially the Roman law of debtor and creditor; the idea was developed, that Adam had incurred a debt to God, which was repaid by the Incarnation and Crucifixion, and that it was possible for us, whether by "works" or "faith," to have a part of this credit or spiritual capital transferred to ourselves. This is, briefly, the kernel of theology, in the ordinary use of that word. And we have made the discovery that, so far from disappearing with the collapse of theology, religion first comes to its own, when the misunderstandings and false notions of theology are set aside.

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In this sense, therefore, the belief of the twentieth century will be "new"; it will be new, as compared with the beliefs, essentially Roman, of the sixteenth century and the Reformation. It will be new as compared with the beliefs of the thirteenth and fourteenth centuries and the Schoolmen. It will even be new, as compared with the beliefs of the fourth century and the Council of Nicæa, the first of the long series of theology-making conferences of the doctors of the Church. But, we at least are convinced, the belief of the twentieth century will not be new, as compared with the belief of the first century; and President Eliot himself also holds this view, if we may take as evidence his going to St. Paul's address to the Athenians, for his definition of the "new" idea of God.

The twentieth century will realise, we think, that much of our theology is a misunderstanding, based on narrow literalism and the matter-of-fact materialism of the Roman doctors. Taking certain phrases of St. Paul, they gave them a meaning which they did not hold for St. Paul himself; while the genuine and vital teaching of St. Paul was cast into the shade. Take, for example, the legend of Adam. We are convinced that, for St. Paul, Adam, as a historic person, was not the foundation of "the plan of salvation," but was a symbol, an allegory, as he was for Paul's predecessor, the mystic Philo, chief formulator of the teaching of the Logos.

Philo taught that the divine, invisible man was incarnated in the mortal, passional man; and to this, the lower, personal nature, he applied the allegory of Adam and the Fall. Adam, the mind, was misled by Eve, the power of sense-perception, deluded by the serpent, the lust of pleasure. From the likeness of the earthly, Philo teaches, we are to take on the likeness of the heavenly, the divine immortal man. And Paul, we believe, held just this view of Adam: an allegory, a symbol, of the lower, personal man, contrasted with the Christ, the divine man, the immortal, who is reached through spiritual rebirth. Paul only speaks of Adam in three passages. In the first, he contrasts "the Adam" with "the Christ," the mortal with the immortal; in the second, he contrasts the earthly Adam with the new man, the Lord from heaven; in the third, he speaks of Eve in the generic sense, as a symbol of womankind. And it is on these three passages that the whole conventional view of the part of a historic Adam in "the plan of salvation" is based; whereas, we are convinced that a closer study will show that Paul in each case spoke symbolically, in allegory, and that he himself held no such doctrine as that which has been founded on his words, too literally and materialistically interpreted.

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When we come to the Gospels, the case is far more striking. Jesus nowhere connects his life and work with the Fall of Adam, as "the plan of salvation" requires. Jesus never mentions Adam or the Fall at all, and what he does say of sin and its origin is not to be reconciled with this doctrine. "If I had not come," he says, "they had not had sin." Jesus does speak of sin and righteousness, but nowhere throughout his teachings, whether in the Parables, or in the Sermon on the Mount, or in the Discourse of the Last Supper, does he say a word connecting the idea of sin with the Fall, or with the transgression of a historical Adam. So far as the teaching of Jesus is concerned, the correlation of Adam and the Christ, in the literal sense, is a complete importation, and, we believe, a wholly unwarranted importation. No word of Jesus recorded in the Gospels makes any such reference, or bears any such sense. So that, in getting rid of this overgrowth of Roman legal notions and materialistic literalism, we are making a "new" departure only in the sense of getting back to the original teaching.

Again, President Eliot says: "The new religion will not be based on authority, either spiritual or temporal." And here, we are convinced, we are again face to face with the same condition: a return, and not a novelty. The "authority" which Dr. Eliot has in mind is undoubtedly such authority as that of the Vatican, which, for centuries was both spiritual and temporal, as, for instance, in the days of Innocent III, who proclaimed a war of extermination against heretics, on the one hand, and damned the Great Charter of England on the other. But our day and generation is coming to realise, and nowhere is this realisation more clear than in the hearts and minds of the best Roman Catholics, that this "authority" is a usurpation; that it is founded, not on the teaching of Jesus, but on the imperialism of the Roman Cæsars, just as the title "Sovereign Pontiff" is a legacy from idolatrous, pagan Rome. So far from authorising domination of this kind, Jesus explicitly condemns it, and, what is in one way even more to the point, Peter also condemns it, almost in the words of his Master, although Peter has for centuries been made to bear the burden of this evil legacy from imperial Rome. Jesus invariably based his teaching on intuition and spiritual insight. He used no "authority" even over his own disciples, except the innate authority of a purer and loftier spirit; and he bade his hearers learn for themselves the truth of his spiritual message, by obeying the laws of love and holiness which he explained to them. In other words, Jesus founded his teaching not on authority but on "experience and grave experiment." Here again, it is a question, not of novelty or a "new" religion, but of a return to the original teaching

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Again, Dr. Eliot says: "The new religion will admit no sacraments, except natural, hallowed customs, and it will deal with natural interpretations of such rites." Here we are inclined to say that it is a question of what we mean by "natural." As we understand the matter, the two universally accepted "sacraments," namely, Baptism and the Eucharist, are symbols, not of "natural" things in the ordinary sense, but of "spiritual" things; namely, the spiritual influx, which brings about the birth of spiritual man, and the consummation in which the consciousness of the spiritual man recognises its oneness with the universal, divine consciousness. In one sense, of course, the birth of the spiritual man, the dawn of the divine consciousness, is "natural"; yet we doubt that Dr. Eliot used the word "natural" in that sense; and we feel inclined to lay some stress on the point that "sacraments" are symbols, not of natural, but of spiritual events; of events in the life of the immortal, not the mortal man.

Dr. Eliot continues: "Its priests will strive to improve social and industrial conditions. It will not attempt to reconcile people to present ills by the promise of future compensation. I believe the advent of just freedom for mankind has been delayed for centuries by such promises. Prevention will be the watchword of the new religion, and a skilful surgeon will be one of its ministers." Here, we feel inclined to wonder whether Dr. Eliot is correctly reported. Surely, neither Jesus nor Paul made it their chief business "to attempt to reconcile people to present ills by the promise of future compensation." What Paul said was: "He that liveth to the flesh shall of the flesh reap corruption; he that liveth to the spirit shall of the spirit reap everlasting life." What Jesus said was: "That which is born of the flesh is flesh; that which is born of the spirit is spirit; ye must be born again." Surely it is a question, not of "future compensation," but of the life of the spiritual and immortal man; of a new field of consciousness and a new range of powers.

We question whether this new birth into a new field of consciousness, and the new range of powers are really to any great extent concerned with "social and industrial conditions," or come to any great degree within the view of even the most skilful surgeon. Indeed, we are somewhat inclined to think that President Eliot is not laying sufficient stress on what we hold to be the chief subject matter of religion, namely the life of the spiritual and immortal man, who has to do with regions beyond what we ordinarily mean by "social and industrial conditions." We think religion is the science of the life of spiritual and immortal man, the man who quite

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definitely survives, as a fully conscious being, the dissolution of the mortal vesture, which alone is primarily concerned with "social and industrial conditions"; and we think that the real need of the religion of the twentieth century is some further understanding of the reality, the growth, the power, the consciousness, of the spiritual and immortal man, and his relation to divine Being and divine consciousness. We think that these matters were well known to Jesus and to Paul, who were, therefore, very far ahead of the nineteenth and even the twentieth century in genuine scientific knowledge of the proper subject matter of religion.

There is an indication of this fundamental fact in the following words of Dr. Eliot: "Man has always attributed to man a spirit associated with, but independent of the body. This spirit is shown in a man's habits, in his appearance and actions—in short, it is his personality; it is the most effective part of every human being. In the crisis of a battle it is a superior soul that rallies the troops, and it appeals to souls, not to bodies." This is a fine statement; but we should like to see it made far more definite and forcible; as definite, let us say, as the teaching of St. Paul concerning the spiritual and immortal man; or as the teaching of Shankaracharya, or of the Mandukya Upanishad. We should like a clearer statement of the consciousness, the powers, the vesture, the growth of the immortal man from glory to glory; for all these things, well known in the first century of our era, well known ages earlier, must unquestionably have their part in the religion of the twentieth century, if it is to be a religion worthy of the name.

And here we may comment on another sentence in President Eliot's address: "In the new religion," he says, "there will be no personification of natural objects; there will be no deification of remarkable human beings." It is, of course, clear that Dr. Eliot here speaks as a Unitarian, as a representative of the spirit, in many respects broad and liberal, which has characterised Harvard since its foundation. But, while we may concur as to the unwisdom of "deifying" remarkable men, we are also convinced of the wisdom of understanding and recognising a certain type of "remarkable men,"—the class to which belong Osiris and Krishna and Buddha and Christ. We believe that these men are remarkable, not because of some special ethical talent or gift of eloquence, but because they do in fact represent the spiritual and immortal man, already come to the fulness of his powers, and dominating the mortal man, the vesture subject to death.

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We believe that it is through the knowledge of such full-grown spiritual men that we, children in the things of the spirit, come to learn something of spiritual things; that through the lofty, potent and divine consciousness of these full-grown spiritual men, imparted inwardly to us, we come to some understanding of the things of our immortality, of the lofty destiny which awaits us also. And we confidently hold that only through some understanding and recognition of the truth concerning these Elder Brothers, their consciousness and their powers, can there be any sure foundation for religion, whether in the first, the twentieth, or any other century.

Further, we are convinced that it is primarily with the birth, growth and life of the spiritual man that Jesus and Paul were concerned; that we shall come to understand their teaching only in measure as we learn more and understand more of the immortal spiritual man, his birth and growth, his power and immortality. And we account it the chief fault in what is called theology, that it has made it appear that Jesus and Paul were concerned rather with other things, with Adam's Fall, with the transmission of spiritual debts and credits, with what has been known as "the plan of salvation," and many other like matters, which have their origin, it seems to us, in symbols too materialistically interpreted, too often completely misunderstood.

In reading the summary of Dr. Eliot's address, we were struck by a remarkable omission, which may, perhaps, be supplied when the address is published in full. But in the meantime the omission stands. How comes it that Dr. Eliot has nothing to say of the work of the man who shares with him the honor of being one of Harvard's most distinguished living sons,—the work of Professor James, in the field of psychical research? Surely what William James, Sir Oliver Lodge, Flammarion, Bottazzi and others as able are doing to explore the realm of the invisible, and to establish the persistence of life after death, has a certain bearing on the religion of the twentieth century. We ourselves do not hold that psychical research is, or ever can be, the true way to explore the mysteries of spiritual life; but we do hold that the revelation of things astral and psychical, which can be legitimately attained along these lines, may do much to bridge the chasm of thought which separates us from the invisible; may do much to break down the foolish and mole-like materialism which was so characteristic of the third quarter of the nineteenth century, and which still survives belated to our own day.

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When the spell of this foolish materialism is broken, and we turn our eyes toward the invisible realms, we shall be in a better position to discover and understand the truer method of learning spiritual things and entering into spiritual realms. And we shall come to realise, perhaps, that it is with this truer method of entering the spiritual world, the beginning of the way, its dangers, its high, immortal rewards, that Jesus and Paul are primarily concerned. And we shall in due time, perhaps, come to understand that in all that concerns this truer method, the first century may be far wiser, far more scientific, than the nineteenth or the twentieth. In this sense, we may make true the words of Dr. Eliot's: "Finally, I believe, the new religion will make Christ's revelation seem more wonderful than ever to us." And, we may add, we may come at the same time to have a truer, a deeper, saner, juster comprehension of the revelations of the Buddha, of Krishna, of Osiris; of all the just then made perfect, in whom the spiritual and immortal man had come to full growth, and entered into his divine inheritance.

"The spiritual force which surrounds the master repels evil and impurity, just as the light of the sun repels the finely divided matter in the tail of the comet. The approach of the disciple, therefore, does not depend upon the volition of the master, but is governed by a spiritual law as fixed as any law of physics.

Until the disciple has purged himself of at least the greater part of the evil and impurity that is in him, neither his desire, nor the master's love can overcome this natural repulsion."

BOOK OF ITEMS.

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PATANJALI'S YOGA SUTRAS.*

AN INTERPRETATION

BY

CHARLES JOHNSTON.

THE Yoga Sutras of Patanjali are in themselves exceedingly brief, less than ten pages of large type in the original. Yet they contain the essence of practical wisdom, set forth in admirable order and detail. The theme, if the present interpreter be right, is the great regeneration, the birth of the spiritual from the psychical man: the same great theme which Paul so wisely and eloquently set forth in writing to his disciples in Corinth, the theme of all mystics in all lands.

We think of ourselves as living a purely physical life, in these material bodies of ours. In reality, we have gone far indeed from pure physical life; for ages, our life has been psychical, we have been centered and immersed in the psychic nature. Some of the schools of India say that the psychic nature is, as it were, a looking-glass, wherein are mirrored the things seen by the physical eyes, and heard by the physical ears. But this is a magic mirror; the images remain, and take a certain life of their own. Thus within the psychic realm of our life there grows up an imaged world wherein we dwell; a world of the images of things seen and heard, and therefore a world of memories; a world also of hopes and desires, of fears and regrets. Mental life grows up among these images, built on a measuring and comparing, on the massing of images together into general ideas; on the abstraction of new notions and images from these; till a new world is built up within, full of desires and hates, ambition, envy, longing, speculation, curiosity, self-will, self-interest.

The teaching of the East is, that all these are true powers overlaid by false desires; that though in manifestation psychical, they are in essence spiritual; that the psychical man is the veil and prophecy of the spiritual man.

The purpose of life, therefore, is the realising of that prophecy; the unveiling of the immortal man; the birth of the spiritual from the psychical, whereby we enter our divine inheritance and come to inhabit Eternity. This is, indeed, salvation, the purpose of all true religion, in all times.

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Patanjali has in mind the spiritual man, to be born from the psychical; or, in another sense, veiled by the psychical. His purpose is, to set in order the practical means for the unveiling and regeneration, and to indicate the fruit, the glory and the power, of that new birth.

THE FIRST BOOK OF THE SUTRAS.

1. OM: Here follows Instruction in Union.

Union, here as always in the Scriptures of India, means union of the individual soul with the Oversoul; of the personal consciousness with the Divine Consciousness, whereby the mortal becomes immortal, and enters the Eternal. Therefore, salvation is, first, freedom from sin and the sorrow which comes from sin, and then a divine and eternal well-being, wherein the soul partakes of the being, the wisdom and glory of God.

2. Union, spiritual consciousness, is gained through control of the versatile psychic nature.

The goal is the full consciousness of the spiritual man, illumined by the Divine Light. Nothing except the obdurate resistance of the psychic nature keeps us back from the goal. The psychical powers are spiritual powers run wild, perverted, drawn from their proper channel. Therefore our first task is, to regain control of this perverted nature, to chasten, purify and restore the misplaced powers.

3. Then the Seer comes to consciousness in his proper nature.

Egotism is but the perversion of spiritual being. Ambition is the inversion of spiritual power. Passion is the distortion of love. The mortal is the limitation of the immortal. When these false images give place to true, then the spiritual man stands forth luminous, as the sun, when the clouds disperse.

4. Heretofore the Seer has been enmeshed in the activities of the psychic nature.

The power and life which are the heritage of the spiritual man have been caught and enmeshed in psychical activities. Instead of pure being in the Divine, there has been fretful, combative egotism, its hand against every man. Instead of the light of pure vision, there have been restless senses and imaginings. Instead of spiritual joy, the undivided joy of pure being, there has been self-indulgence of body and mind. These are all real forces, but distorted from their true nature and goal. They must be extricated, like gems from the matrix, like the pith from the reed, steadily, without destructive violence. Spiritual powers are to be drawn forth from the psychical meshes.

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5. The psychic activities are five; they are attended by pleasure or pain.

The psychic nature is built up through the image-making power, the power which lies behind and dwells in mind-pictures. These pictures do not remain quiescent in the mind; they are kinetic, restless, stimulating to new acts. Thus the mind-image of an indulgence suggests and invites to a new indulgence; the picture of past joy is framed in regrets or hopes. And there is the ceaseless play of the desire to know, to penetrate to the essence of things, to classify. This, too, busies itself ceaselessly with the mind-images. So that we may classify the activities of the psychic nature thus:

6. These activities are: Sound intellection, unsound intellection, phantasy, dream, memory.

We have here a list of mental and emotional powers; of powers that picture and observe, and of powers that picture and feel. But the power to know and feel is spiritual and immortal. What is needed is, not to destroy but to raise it from the psychical to the spiritual realm.

7. The elements of sound intellection are: direct observation, inductive reason, and trustworthy testimony.

Each of these is a spiritual power, thinly veiled. Direct observation is the outermost form of the Soul's pure vision. Inductive reason rests on the great principles of continuity and correspondence; and these, on the supreme truth that all life is of the One. Trustworthy testimony, the sharing of one Soul in the wisdom of another, rests on the ultimate oneness of all souls.

8. Unsound intellection is false understanding, not resting on a perception of the true nature of things.

The great example of unsound intellection is materialism, whereby to the reality and eternity of the soul is attributed the evanescence and perishableness that really belong to material things. This false reasoning, therefore, rests on a reversal of the true nature of things.

9. Phantasy is a fiction of mere words, with no underlying reality.

One may say, perhaps, that there is this difference between imagination and fancy: imagination is the imaging of unseen things, which are real; fancy is the imaging of unseen things which are unreal. The power of phantasy has a wide scope and range. Ambition, whereby a man sets up within his mind an image of himself, great, rich, admired, to which all men shall bow down, is a form of phantasy. The pursuit of wealth is largely phantasy, for men seek not commodities but food for their cowardice and conceit.

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The fear of death is a phantasy, nourished on images of tombs and funerals and black robes. All these are fictions, with no underlying reality.

10. Dream is the psychic condition which rests on mind states, all material things being absent.

In waking life, we have two currents of perception; an outer current of physical things seen and heard and perceived; an inner current of mind-images and thoughts. The outer current ceases in sleep; the inner current continues, and, watching the mind-images float before the field of consciousness, we "dream."

11. Memory is the holding fast to mind-images of things perceived.

Here, as before, the mental power is explained in terms of mind-images, which are the material of which the psychic world is built. Therefore the sages teach that the world of our perception, which is indeed a world of mind-images, is but the wraith or shadow of the real and everlasting world. In this sense, memory is but the psychical inversion of the spiritual, ever-present vision. That which is ever before the spiritual eye of the Seer needs not to be "remembered."

12. The control of these psychic activities comes through the right use of the will, and through ceasing from self-indulgence.

If these psychical powers and energies, even such evil things as passion and hate and fear, are but spiritual powers fallen and perverted, how are we to bring about their release and restoration? Two means are presented to us: the awakening of the spiritual will, and the purification of mind and thought.

13. The right use of the will is the steady effort to stand in spiritual being.

We have thought of ourselves, perhaps, as creatures, moving upon this earth, rather helpless, at the mercy of storm and hunger and our enemies. We are to think of ourselves as immortals, dwelling in the Light, encompassed and sustained by spiritual powers. The steady effort to hold this thought will awaken dormant and unrealised powers, which will unveil to us the nearness of the Eternal.

14. This becomes a firm resting-place, when followed long, persistently, with righteousness.

We must seek spiritual life in conformity with the laws of spiritual life, with righteousness, humility, gentle charity, which is an acknowledgment of the One Soul within us all. Only through obedience to that shared Life, through perpetual remembrance of our oneness with all Divine Being, our nothingness apart from Divine Being, can we enter our inheritance.

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15. Ceasing from self-indulgence is conscious mastery over the thirst for sensuous pleasures.

Rightly understood, the desire for sensation is the desire of being, the distortion of the soul's eternal life. The lust of sensual stimulus and excitation rests on the longing to feel one's life keenly, to gain the sense of being really alive. This sense of true life comes only with the coming of the soul, and the soul comes only in silence, after self-indulgence has been courageously and loyally stilled, through reverence before the coming soul.

16. The consummation of this is freedom from thirst for any mode of psychical activity, through the establishment of the spiritual man.

In order to gain a true understanding of this teaching, study must be supplemented by devoted practice, faith by works. The reading of the words will not avail. There must be a real effort to stand as the Soul, a real ceasing from self-indulgence. With this awakening of the spiritual will, and purification, will come at once the growth of the spiritual man and our awakening consciousness as the spiritual man; and this, attained in even a small degree, will help us notably in our contest. To him that hath, shall be given.

17. That spiritual vision which is conditioned and limited takes the form first of exterior reasoning, then of interior judgment, then of happiness, then of realisation of individual being.

In spiritual consciousness, there are two clearly marked stages. The first is spiritual consciousness expressing itself through the psychical, through reason and feeling. The second is spiritual consciousness clear of the psychical, and shining forth luminous, in its own proper being. The first is here defined in its ascending stages, as first the right training and disposition of the reason; next, the finer perception of intuition; next the joy and exaltation which comes with the realisation of spiritual life; and then the awakening to the being of the soul, though not yet to the knowledge of the soul's oneness with the All.

18. Spiritual consciousness unlimited is the final state led up to by the right practice of spiritual Silence.

Spiritual Silence is the crown and end of purification. It is the stilling of all passional and psychic storms, those dramatic fictions through which we seek the sense of real life, which needs no storm to reveal it, but is innate in the soul, and made manifest through Silence.

19. The external world still dominates those who have conquered bodily lusts, but are immersed in the sense of separateness.

There is an asceticism that is but a new form of ambition, a desire to gain spiritual power or grace for oneself, ignorant that

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spiritual power and grace belong only to all united. Those who seek thus, have not yet conquered the world.

20. For the others, there is spiritual consciousness, led up to by faith, valor, right mindfulness, one-pointedness, perception.

It is well to keep in mind these steps on the path to illumination: faith, valor, right mindfulness, one-pointedness, perception. Not one can be dispensed with; all must be won. First faith; and then from faith, valor; from valor, right mindfulness; from right mindfulness, a one-pointed aspiration toward the soul; from this, perception; and finally full vision as the soul.

21. Spiritual consciousness is nearest to those of keen, intense will.

The image used is the swift impetus of the torrent; the kingdom must be taken by force. Firm will comes only through effort; effort is inspired by faith. The great secret is this: it is not enough to have intuitions; we must act on them; we must live them.

22. The will may be weak, or of middle strength, or intense.

For those of weak will, there is this counsel: to be faithful in obedience, to live the life, and thus to strengthen the will to more perfect obedience. The will is not ours, but God's, and we come into it only through obedience. As we enter into the spirit of God, we are permitted to share the power of God.

23. The will may be gained by ardent service of the Master.

If we think of our lives as tasks laid on us by the Master of Life, if we look on all duties as parts of that Master's work, entrusted to us, and forming our life-work; then, if we obey, promptly, loyally, sincerely, we shall enter by degrees into the Master's life and share the Master's power. Thus we shall be initiated into the spiritual will.

24. The Master is the spiritual man, who has conquered sorrow, bondage to works, and the accumulation of evils.

The soul of the Master, the Lord, is of the same nature as the soul in us; but we still bear the burden of many evils, we are in bondage through our former works, we are under the dominance of sorrow. The soul of the Master has conquered sin and made an end of servitude and sorrow.

25. In the Master is the seed of perfect Omniscience.

The Soul of the Master is in essence one with the Oversoul, and therefore partaker of the Oversoul's all-wisdom and all-power. All spiritual attainment rests on this, and is possible because the soul and the Oversoul are One.

26. He is the Teacher of all who have gone before, since he is not limited by Time.

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From the beginning, the Oversoul has been the Teacher of all souls, which, by their entrance into the Oversoul, by realising their oneness with the Oversoul, have inherited the kingdom of the Light. For the Oversoul is before Time, and Time, father of all else, is one of His children.

27. His word is OM.

OM: the symbol of the Three in One, the three worlds in the Soul; the three times, past, present, future, in Eternity; the three Divine Powers, Creation, Preservation, Transformation, in the one Being; the three essences, immortality, omniscience, joy, in the one Spirit. This is the Word, the Symbol, of the Master and Lord, the perfected Spiritual Man.

28. Let there be soundless repetition of OM and meditation thereon.

This has many meanings, in ascending degrees. There is, first, the potency of the word itself, as of all words. Then there is the manifold significance of the symbol, as suggested above. Lastly, there is the spiritual realisation of the high essences thus symbolised. Thus we rise step by step to the Eternal.

29. Thence come the awakening of interior consciousness, and the removal of barriers.

Here again faith must be supplemented by works, the life must be led as well as studied, before the full meaning can be understood. The awakening of spiritual consciousness can only be understood in measure as it is entered. It can only be entered where the conditions are present: purity of heart and strong aspiration and the resolute conquest of each sin.

This, however, may easily be understood: that the recognition of the three worlds as resting in the Soul leads us to realise ourselves and all life, as of the Soul; that, as we dwell, not in past, present or future, but in the Eternal, we become more at one with the Eternal; that, as we view all origination, preservation, mutation as the work of the Divine One, we shall come more into harmony with that One, and thus remove the barriers in our path toward the Light.

(To be continued.)

"If we identify ourselves with the One Life, like IT *we sing for Joy."*

BOOK OF ITEMS.

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THE MYSTERIES OF ELEUSIS.*

FOR several years a paper has been pending in our society on Eleusis and the Mystery Religion of the Greeks, but has fortunately been postponed from time to time. Fortunately, I believe, for I shall approach it now in a spirit quite different from that of earlier years, arising partly from the fact that we have worked so long together, that I take for granted your sympathetic hearing, and am therefore more willing to give you a personal point of view and to use as my authority a book which is just beginning to be the sort of authority that I dare quote. I refer to Helena Blavatsky's *Secret Doctrine,* which contains, she claims, a part of the so-called "Lower Mysteries." Fortunately, I believe, also, from the fact that the added experience of every year is preparation for a better understanding of the essential truths to be unveiled.

Eleusis is on the Eleusinian bay, twelve miles from Athens, and was once the ethical center of Greece. Our interest in it lies, however, not in its local cult; the Mysteries are older than the Aryan race itself; they are the secret spring of every world religion, Buddhist, Brahman, Egyptian and Greek. They lie at the heart of Hebrew and Chinese faiths as well, and of the long decayed civilizations of Central and South America. The marvelous oneness of their teachings, which deeper study only verifies, is proof of the oneness of their origin and contributes to a larger faith in the fundamental basis of man's brotherhood and of his common destiny.

Long ages ago, and I mean such ages as make the flood of Noah a thing of yesterday, men had all knowledge open to them. There were then no mysteries, for "evil did not yet exist; knowledge was not a dangerous possession in those days of bliss and purity, when men were of god-like nature." But as time passed and mankind multiplied, and three great races had lived and passed away, they came more and more to abuse their god-given natural powers. "There were giants in the earth in those days," runs the account in Genesis, "and the children born to them became mighty men, which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually."

These giant men were the Atlanteans of the fourth race. "Lords of the dark face," they are called in an ancient stanza, "who were stronger than the elements and versed in magic, for they had acquired divine—nay more—unlawful knowledge, and followed willingly the

*A paper read before the Denver Branch of the Theosophical Society.

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left hand path." Their sin became so great that the earth quivered in agony. The waters rose and covered the valleys from end to end. The hour had struck and the blackness of night came upon them. The unholy were destroyed; with the holy among them remained the knowledge that had once been common property, and these elect became the divine Initiates, the teachers of the Aryan and other races. To every people belonged its schools of Initiates and their pupils; to each its secret teaching, handed down orally at first, through generations of its seers. Then there grew up a body of written knowledge, written in a common tongue, a one-lip primeval wisdom language. This secret sacerdotal tongue, known to all the families of Initiates and seers, was the vehicle in which the secret teachings were stored in symbol form. In the beginning the truths were slightly veiled, but as men became more grossly selfish and material, knowledge dangerous to the unprepared, became more difficult to reach. The records were written, we are told, on palm leaves, impermeable to water, air and fire, and on tiles and cylinders, and placed in subterranean crypts and cave-libraries in the heart of Eastern Asia. It must not be thought that the truths thus veiled became the exclusive property of priests. The open sesame was the pure desire and disciplined heart, and though the documents containing the mystic lore had been concealed in inaccessible regions, the existence of a secret wisdom was taught by the hierophants of the temples. Under the veil of each people's local and special symbolism, the truths were shown. In the adyta of the temples they were revealed in allegory and symbol to all who were willing and ready to receive them. The Bibles contained the teaching in fragmentary forms; the Hebrew Kabalah, the Chinese Scriptures, the sacred volumes of Egyptian Thoth-Hermes, the Puranas of India, the Chaldean Book of Numbers, and the Pentateuch are all from the parent source.

What did these ancient manuscripts contain? In symbolic language, written in cryptographic characters, certain fundamental teachings were put forth: first the existence of a boundless and eternal power, beyond the range and reach of thought—the One reality, the Infinite Cause. Then the One was conceived as differentiating into Eternal Force and Eternal Substance, which underlie all manifestation, the one re-acting on the other through the medium of great hosts of angelic beings, the Architects of the visible worlds.

The second assertion was of the law of periodicity, flux and reflux, ebb and flow in ceaseless alternation, and universal on every plane of being.

The third was the fundamental identity of all souls with the Oversoul, and their enforced pilgrimage according to Cyclic and Karmic Law. Each soul must pass through every elemental form

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in the phenomenal world and so acquire individuality, ascending first by natural impulse, and then by acts of the will, through all degrees of intelligence, from lowest mineral and plant up to the holiest Archangel.

About these fundamental propositions was gathered a wealth of teaching—philosophy and science—of the birth of worlds, the hierarchies of divine beings that control the processes of cosmic evolution; the origin of man, his sevenfold nature, and the correlation of his seven principles with the great forces that are in God and nature.

The Initiate-priests possessed this knowledge in varying degrees, and gave it forth as it was possible, depending on the race and individual Karma. Priests they were not in the ordinary sense. Rather they were philosophers or sages, gathered together in great schools. They had control of the dispersion of truth; they understood and taught the art of government, the sciences, music and mathematics, and revealed such knowledge as was useful to man—the virtues of plants, the healing of the sick, the love of one's brother, and mutual help to all mankind.

No doubt, among the Hindus, the knowledge was transmitted from the early priesthood in purest form; no doubt it has always lost in transmission by contact with human minds. Yet it flows like a deep still river beneath the outer crust of exoteric forms of faith. Now and again it comes quite to the surface. In Greece it was the religion of the State, their gods and myths serving the purposes of its symbology, just as Osiris and Isis among the Egyptians. And always the emphasis to those who understood, was here. How might a man, standing as he did, the playground of mighty forces, prey to infinite desires and impulses, which lured him under ever-changing guises, which ever were himself, reach to the God within him he dimly sensed? To answer this question rightly was the whole purpose of the "Mysteries."

The vow of silence imposed upon disciples made the study of them a difficult one; and the fact that that silence was unbroken among Initiates before Christian times is the best possible proof of their vitality and power. We hear reverent mention of them, it is true, from the Homeric Hymns, on into the first centuries of the Christian era, and from the writings of the Church Fathers, some of whom were Initiates. The obligation to silence was not felt by Christian writers and it is to them and the Neo-Platonist Iamblichus that we owe most of our knowledge. But such references as we have to the Mysteries among the Greeks bear unfailing testimony to the veneration with which they were regarded—not by the masses only, but by the most educated and thoughtful minds. Socrates, though not himself an Initiate, says: "The Initiates are sure to come

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into the presence of the Gods"; and Pindar, speaking of one initiated into the Mysteries of Eleusis, says: "Blessed is he, for he knows both the end of life and its beginning." Plato writes of them in *Phædrus:* "Being initiated into those Mysteries which it is lawful to call the most blessed of all Mysteries, we are freed from molestations of evil and become spectators of simple blessed visions, resident in pure light." Even Aristophanes, who, with his trenchant wit, exposed the follies of Athenian life, lets stillness fall on the ribald jesting of his boisterous clowns when the mystic chorus of Initiates passes in yearly procession to Eleusis. The song of the worshippers rises from the "flower-faced" meadow. "On us alone the sun doth shine; we only know the light of gladness; we who have passed through the rites of the Mysteries, and lead our lives in purity among the native born and the strangers within our gates."

It would be possible to quote at length from all the Greek poets and philosophers, Æschylus, Sophocles, Euripides, Plutarch—in proof that the aim of the Mysteries was high and that a lasting effect was produced on the initiated. But this effect was not, in the lower degrees of initiation, meant to depend on dogmatic instruction. The Mysteries were intended, in their more exoteric forms, to educate the people through the solemnity and impressiveness of the ceremony. The indispensable condition to candidacy was purity of life, the practice of the civic virtues.

"Come, whosoever is clean of all pollution and whose soul hath no consciousness of sin. Come, whosoever hath lived a life of righteousness and justice. Come, all ye who are pure in hand and heart, and whose speech can be understood."

This was the invocation to the candidates, not very different from the opening words of the sacred offices of our own church, and undoubtedly a sacrament of much the same character. The invitation was meant to be a general one. We are told that unexpiated murder was the one insurmountable obstacle, and that men, women and children and even slaves were free to become initiates, the children being admitted only to the first degree. Initiates into the lower degrees were very common. In the time of Herodotus, 30,000 were initiates. "Many were the bearers of the mystic wand, but few the disciples," an ancient writer comments. To each initiate, the value of the Mysteries depended on subjective considerations, on his receptivity, his understanding and apprehension of the truths enigmatically expressed.

With this general understanding of the nature of the Mystery teachings and their universality, we turn to their observance among a very gifted people. Of the many Mysteries in Greece, the most famous, the most popular, and the most representative in every way were the Eleusinia. There seems to be no doubt that they were

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an importation, by way of Thrace and the Orphic priesthood, from the far East. The form they took in Greece was the effort of the Greek mind to take into its service the spirit of Oriental religions. When they emerge from the night of time, the welding of the earlier Greek festivals in honor of Demeter and Persephone and the mystic element from the East had already taken place. The conduct of the worship was in the hands of the Eumolpidæ, a Thracian priestly family, the office of chief hierophant passing uninterruptedly from father to son. We gather hints of the sanctity of this office, of the complete devotion of those who held it, of the signs of its Eastern origin in the Oriental robes and turbin worn as the ceremonial dress.

A curious story is told of an ancient Rip Van Winkle who established, in Solon's time, the ritual of the Eleusinia as a part of the State religion of Attica. Epimenides, it is said, was born in Crete. He went, by his father's orders, in search of sheep, and fell asleep in a cave and slept for fifty years. When he awoke and appeared again among his fellow-citizens, he had long hair and a flowing beard, and had been, he said, in intercourse with the gods, from whom he had learned the art of medicine and prophecy. He had the power, it was said, of sending his soul out of his body and recalling it at will. The Athenians invited him to come from Crete and help them bring order out of chaos. So, through his offices, the Eleusinia became the recognized religion of the Attic people. The rituals and symbol in its service were expressed through the story Demeter and Persephone. We have this myth in charming literary setting in the Homeric Hymn to Demeter, a long-lost manuscript discovered a hundred years ago in Moscow and exquisitely translated by Walter Pater. It was used, perhaps, in the Mysteries themselves and is their central expression.

Under this beautiful form, the Greek mind fashioned the story of man's higher and lower nature; of the descent of the latter into gross matter (the true import of Hades in the Mysteries); of its consequent defilement and suffering and its final reunion with its diviner part. Demeter is the human soul; Persephone, her daughter, is that part of her two-fold nature that seeks to satisfy itself in the world of sense. She strays at first a little distance from her mother's loving care; she wanders in the charming meadows; she gathers the tempting flowers, the crocus and iris, but most of all the strange narcissus, the symbol of fleeting passionate desire and death So Persephone, the lower mind, became engrossed in natural life, when suddenly, true to the universal experience, she was swept away by Aidoneus, type of the gross underworld of darkness. The Mother Demeter, Mother of Sorrows now, the Mater Dolorosa, mourns for her daughter and will not be comforted.

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There is also a bit of history interwoven with this myth, which the rational mind of the Greeks inserted to explain the divine origin of the rites. Demeter becomes the nurse of Triptolemus, a young prince of Eleusis, whom she charges with the care of her temple, and on whom she bestows the gift of the ear of corn. There is a single fragment of a lost play of Sophocles: it is the solemn charge of the goddess to her nursling: "Set my commandments on the tablet of thy heart." A piece of early sculpture found at Eleusis tells the same story with touching spirit. It represents the serious youth, receiving the gift of corn at the hands of the goddesses, who yearn to bestow, along with it, the gift of immortal life.

Another element not present in the Hymn to Demeter, became a part of the sacred ritual and formed the second half of the mystery play. This was the myth of Iacchus—Bacchus, the god of regeneration, of resurrection, type of the second birth, child of Demeter-Persephone, of the purified human soul from the Father of all. This second myth was enacted only before the Initiates of the inner degrees, and formed the last part of the Eleusinia. To trace its origin (it was also an eastern importation), and the welding together of the two myths would be impossible. It will be enough to suggest an association of Ceres and Bacchus; of Ceres, with her gift of the fruits of the earth, the sustaining bread of the holy sacrament; and Bacchus, god of wine, the elixir of life, the source of miracle; wine that makes glad the heart, typifying in the intoxication of the body, the power of the spiritual wine to lift and exalt the soul.

When these myths were dramatized in the Lesser and Greater Mysteries, we may infer from what we know of the Greek temperament, that all the wealth of her beautiful art,—painting and sculpture, the music of lyre and flute, the stately dance, and gorgeous spectacle entranced the listener, stirred his emotions and lifted his soul to a state of rapt enthusiasm. And to the worshipper, the festival had the significance his heart and mind had the power to give it. To the simple peasant, it was a fête day of nature, marking the life and death of the year. He thought with reverent awe of the mighty mother heart, who cared for the seeds entrusted to her in the spring, who ripened them and brought the bountiful harvest, who mourned the winter long for her ravished daughter. The prayer would rise to his lips and the song to his heart like the shepherd of Theocritus. "A cup like this ye poured out on the altar of Demeter. May it be mine once more to dig my big winnowing-fan through her heaps of corn; and may I see her smile upon me, holding poppies, and handfuls of corn in her two hands."

But to the true devotee of ripened mind, it must have been an imperative call, enforced by every appeal to eye and ear and heart,

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to turn from the unsatisfying personal life to the clearer light and higher faith of the real.

The Lesser Mysteries, held in the Spring at Agræ, were a prelude to the Greater, and were required of a candidate before initiation into the Greater was permitted. The ceremonies were chiefly the rites of purification and the dramatic representation in symbol of the carrying off of Persephone. Seven months later, in September, the nine-day festival of the Greater Mysteries took place. The Mystery truce was announced a month before, giving the worshippers time to prepare and assemble in Athens. It was during this month that those who wished to be admitted, sought out a friend who was himself an Initiate. By him the candidate was examined, and if found worthy, he received instruction in regard to preliminary purification, was introduced to the hierophant and approved.

Sincere devotees fasted nine days before their initiation. The order of ceremonial was as follows: On the 15th of September came the formal assembling at Athens. The 16th was given over to purification, through proclamation requiring all murderers to leave the city. Then to the Mystics the heralds cried, "To the sea, ye Mystics," and in procession they went to the shores, and cleansed themselves from physical defilement.

The 17th was the day set apart for sacrifice, with a torch light procession at night, when the sacred baskets filled with poppy seeds and pomegranates were carried through the streets—no doubt a scene of gaiety and joy. Then followed a day of rest and preparation for the long march from Athens to Eleusis, twelve miles on foot along the sacred way. They bore in reverence the statue of the child Iacchus, myrtle crowned, holding the torch, as beautiful in sculptured form in gold and ivory or delicately tinted marble as was the thing it stood for—the soul new born become as a little child.

Through the Pass of Daphne the procession moved, chanting and stopping here and there at shrines along the way, commemorating some phase in the lives of the two goddesses. The closing festival days were spent at Eleusis, the 22d and 23d being specially set apart for the mystics. Early in the evening, in the dark of a moonless night, they wandered with torches outside the temple precinct, as Demeter had wandered searching, with only the stars to guide her. Then the mystics were led through an outer and inner gate into the sacred precinct to the hall of initiation. And here we must leave them or draw uncertain inferences. Perhaps they were crowned with myrtle and clad in fawn skins, and bore the thyrsus, the mystic wand of initiation, the seven knotted bamboo, topped with a pine cone. Perhaps they partook of mint and barley water, and were refreshed as Demeter had been. There were truths read by the high priest from a book of stone. There were relics to touch and kiss and taste. There were

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questions asked and answered. There was the splendid drama of the sorrow of Demeter and the birth of Iacchus, the impressive chanting, the marvelous apparitions, the radiance within the temple after the darkness of the search without. Imagine the effect on natures instantly responsive to beauty and rendered highly sensitive by fasting and powerful emotional strain. So the candidate became a "mystes"—one who is veiled to the outside world.

On the 23d, the Initiates of a year, who coveted higher degrees, were admitted to still more solemn services, the epopeia or reception with the symbolic drama of the second birth. The veil is drawn more closely! Upon his head was fixed the crown—not literally, perhaps, but in the sense in which Pythagoras writes, "Crowned by the gods, in whose presence he had drunk the waters of life."

In the last stage of Initiation came friendship and interior communion with the mystery-god of the ineffable name. It may have been this that Plato meant when he wrote: "There are many sights in the inner heaven, and many are the ways to and fro along which the blessed gods are passing, each to his own work."

Pythagoras, Plato and later Potinus all won practical proof of the divine possibilities of man to find eternal life and dwell with the gods. "The Mystæ are brought into union with the resplendent gods, being freed from the surrounding vestments, to which they are bound like an oyster to its shell," says Plato in the *Phædrus*. And Plotinus: "Purify your soul from undue hope and fear about earthly things; mortify the body, deny self, its affections and appetites, and the inner life will begin to see and exercise its pure and solemn vision."

So, also, St. John in *Revelations*, "To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save him that receiveth."

What was this, exoterically, but the white carnelian stone, symbol of initiation?

We are told the most wonderful act of the epopeia, or reception: the blade of corn mowed down in perfect stillness, the blade symbolizing the great and perfect ray, issuing from the ineffable One, the symbol of life; the cutting down being the symbol of death.

There remains little to tell, and that little an old, old story of a gift divinely given and unworthily received. The rites of Eleusinia lasted into the Christian Era, and passed, with the art and literature of Greece, into the keeping of the Romans. But their latter days were marked by a sad misunderstanding of their spirit. Symbols once purely instituted were subjected to gross interpretations. As from the oracles of Delphi and Delos, the gods fled and knew their shrines no more.

In the fourth century the teachings revived again in Neo-

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Platonism and when, in the fifth century, the schools of the Neo-Platonists were closed in Athens, its books became the property of later mystics and were the last testament of Hellenism to the church.

The Gospels, too, once we become aware of the mystery-tongue, contain many hints of an esoteric teaching—"of the Mysteries, which it is not given us yet to know." "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, because they are spiritually deceived." "God shall come and bring to light the hidden things of darkness, and make manifest the counsels of the heart."

And think for a moment of the meetings of the disciples, and "the many lights in that upper chamber where they were gathered together."

There are many who will have none of the mysteries, who resent a suggestion of hidden wisdom. But nature hides her seeds in the dark earth. Why should it be otherwise with the seed of the Heavenly Man? Others say if we live our lives according to our light, there can be nothing veiled that matters. Oh, yes, to live as wisely and as happily as we are able. But how can we say that it would not count in a life to lift our eyes, to stretch forth our hands, and feel in our faces the breath of the imperishable dawn.

The rites and ceremonies of Initiation have passed away, and the details matter little. You may visit to-day the sites of the ancient mysteries, the pyramids of Egypt and America, the round towers of Ireland, and the curious stones, altars of the Druid priests. You may stand to-day at Eleusis among the broken pillars and see in the rocks of the Acropolis the deep caverns with arched roofs, the caves of Initiation. You may feel the beauty of the Eleusinian plain in its setting of purple hills, and still your heart as you mark the stones of the sacred way that led to the Hall of Initiation. There is a wonderful appeal in the beauty of the place and its thronging memories,—but the meaning of the mysteries lies deeper. The drama once presented there was not the drama of a day; for day by day it is being enacted in the life of every aspirant. Each higher choice, each act of the purified will, marks an initiation. How can we rise to an understanding of the mystery of mysteries? By what rite can we evoke the unknown presence, which may lead, which will surely lead us to the supreme unveiling?

"If thou follow the path to that resting place, whither going thou shalt come forth no more, thou shalt enter the primal spirit whence hath flowed the ancient stream of things."

M. K. W.

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THEOSOPHY AND THE TEACHING OF CHRIST.

IT is a common supposition that Theosophy and what is called Christianity are somewhat opposed to each other: that to be a Theosophist is to be, to some extent, anti-Christian. This is the view, at least, of the majority of those who, whilst having some dim idea of the Theosophical Philosophy, have not troubled to go further into the matter. That such is not the case, however, every student of Theosophy knows: it needs very little examination into the subject to reveal the fact that quite the opposite is the case, namely, that that which is vital in Christianity is embodied in what is known as Theosophy; that what is essential to the Christian life is inculcated also by the Theosophical teachings. With Christianity, however, as such, this paper does not propose to deal, that is, with what may be termed orthodox Christianity. So many different conceptions exist of what Christianity is, so many creeds differing in various details, that it approaches the impossible to co-ordinate them and produce a fruitful comparison with any other single mode of thought and life. Therefore, in order to provide this fruitful comparison, if fruitful it prove to be, it has appeared advisable to take that basis which is, or should be, common to the great number of creeds to which reference is made. This common basis, or supposedly common basis, is the simple teaching of Christ, which is plainly recorded in the New Testament. Here we have a collection of statements reported by independent people, records which vary in many instances, but which also correspond in many others; all of which records agree in revealing the presence of a dominant keynote or tendency, which will be referred to at a later stage.

To one matter it is necessary that attention should be called at this point, namely, the tendency of the religious thought of the present day. It does not really need any special indication to point out to the thoughtful individual that what has constituted, and still largely constitutes, the religion to which the followers of Christianity subscribe, and which most of us have been brought up to believe, is not so much a body of Truth as a collection of so-called truths, and these not in themselves teachings which emanated from the Founder, but rather records of things which happened in connection with His life and death. So that, instead of a religious system consisting, as one would reasonably conceive it should consist, of the teachings of its Founder, applied to the details of daily life, we have

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a system which has for its highest essential the dogma of the Crucifixion and Resurrection. The ideal which the dogma embodies is certainly a beautiful one, but when it is elevated, as it is, to a place of importance higher than the actual teaching of Christ, it would seem that we have a system which makes its appeal rather to the credibility of its followers, than to their innate perception of the opportunities for good which their common life holds for them. Thus, we have a system which, for the greater part, promulgates as its chief teaching, and makes as its salient test of life the belief in, the teaching of some individual or individuals with reference to some of the events which occurred in the life of its Founder, and leaves to some extent in the background the actual teaching of the Christ as to the verities of life, and the great possibilities of human endeavour.

There is, and has been for some little while, in the spirit of our times, an unquestionably deeper and more earnest note, a tendency to search for some more vital fount of light and guidance, to realize the living truth which lies behind the religious thought of the day. Some of this tendency has manifested itself openly in the various religious revolutions of which we know: other aspects of it are proceeding silently, unpublished and hidden, as it were, but still proceeding. It would seem as though a cyclic point of the evolution of our portion of the human race has been reached when the system, which has served, and, be it said, served well, its purpose, is no longer able to carry on the efforts of certain human units: they have realised its lesson, and now eagerly seek for some teaching more profound, more searching, more illuminating. Their cry is not so much for a teaching which will controvert the old, but rather for one which will deepen and broaden it, which will be less an imposition of dogmatic restrictions, and more a revelation of points of sympathy and likeness with other modes of religious thought. It would appear that a realisation has come to some of those who form the advance guard of the religious thought of our civilization, that they have largely concerned themselves with something of a superficial nature, with something which, whilst appearing to appeal to the heart, has in fact merely aroused the emotions, not without benefit, be it said, but without lasting and permanent benefit. And with this realisation has come the living impulse to find the deeper truths of life, to discover that teaching which, appealing not to the senses or the emotions, calls to the true centre in man, his Soul, the image of God, and leads him to the knowledge of his real nature, his vital relationship to his fellows, his essential oneness with God. This tendency of the present day to probe deeper than the outer layer of religious thought serves both as a reason for and an encouragement in writing this paper, inasmuch as it is hoped that thereby may be shown, if only to a very small degree, how very intimately associated are the teachings

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of Theosophy and of Christ, and how mutually helpful might the followers of either prove themselves.

Before it is possible to proceed with a comparison, however, it is necessary that there should be established an equality or similitude of terms, that such factors or divisions of each should be indicated as will correspond to each other. Theosophy is generally thought of and spoken of by those who have not familiarised themselves with something of its scope, as being a peculiar method of thought or form of belief which has for its chief characteristic the doctrine of reincarnation: this constitutes to them the outstanding feature and substance of Theosophy. Considered more closely, however, the fact is ascertained that the doctrine of reincarnation is merely a fragment of the Theosophical Philosophy, which, in its turn, is held by those who originally formulated it, to be merely an attempt to express in terms of the mind a small portion of that something which is the living wisdom behind the manifested universe. In addition to this vast body of philosophical teaching which, in the words of another, has shallows for the simplest mind and greater depths for the profoundest intellect, there is a mass of devotional teaching which puts, as far as may be, the philosophical teachings into terms of the Soul; and beyond both of these there are heights and degrees of truth to be approached only through the mind in union with and subservient to the Soul, at least so students are assured. So that it would appear impossible that Theosophy can be contained within any one system of thought such as we are capable of formulating; it fulfils the requirements of the greatest intellect; it goes further and enunciates the love and life of the Soul, and beyond that it reveals that which its name implies—Theos sophia, the Wisdom of the Spirit, of God.

Here, then, is a subdivision which would appear to be a useful one in endeavouring to compare Theosophy and the Teaching of Christ, corresponding, as it does, with St. Paul's threefold constitution of man.

Thus we have:—

Spirit, corresponding to Divine Wisdom.

Soul corresponding to the devotional teaching of Theosophy.

Body or Mind, corresponding to the Theosophical Philosophy.

These in their turn correspond to like subdivisions of the Teaching of Christ, namely:—

Spirit, corresponding to Christ's knowledge of God, as expressed in "I and my Father are One."

Soul, corresponding to His teaching as recorded in the New Testament.

Body or Mind, corresponding to the philosophy implied in His teaching as so recorded.

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As the philosophical aspect of the teaching of Christ is something which is to be implied from the statements which are recorded of him, it would be as well to take first that aspect of both subjects which has to do with the laws of life and of the Soul.

Theosophy takes as its starting point or foundation a threefold basic postulation or proposition, and from this derives both its philosophy and its ethics. This postulation is:—

a. An Omnipresent, Eternal, Boundless and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception, and can only be dwarfed by any human expression or similitude. In this, arises the threefold Logos, or prototype of the Universe, consisting of that which may be termed Universal Spirit, Universal Matter and Universal Ideation or Mind.

b. The absolute universality of the law of periodicity, of flux and reflux, ebb and flow—such as day and night, life and death, sleeping and waking, etc.

c. The fundamental identity of all souls with the Universal Oversoul, and the obligatory pilgrimage of every Soul through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term.

The substance aspect of the Logos may be thought of as containing within itself an incalculable number of gradations, and it is in the vast field of possibility provided by the inter-relationship of these gradations of universal matter, and their combination with the other two aspects of the Logos, that the infinitely gradual evolution of a perfect universe is taking place. The Theosophical Philosophy is an attempt to explain or describe the method whereby this process of evolution is achieved, to convey to the mind of man some idea of the road which has been travelled in order to bring him, as a human unit, to his present state of consciousness, and the path along which his further progress leads. The devotional teaching which is advanced by Theosophy, is the enunciation of certain tendencies to be embodied in the life and consciousness of an individual, whereby he can take in hand, so to speak, his own progress along this further path, and proceed more or less consciously with his own evolution and, per contra, that of the human race.

The whole of the tendencies which are sought to be indicated may be included under one comprehensive term, Universal Brotherhood, and their complete embodiment in the life of any individual constitutes, on his part, a recognition of the truth behind the third aspect of the basic proposition, namely, the fundamental identity of all Souls with the Universal Oversoul.

The further progress of the human race lies, so to say, upwards; its direction is towards the Soul, whose essential nature is, with that of all other Souls, identical with the Oversoul. From this it would

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appear that the whole human family is bound together, as it were, by a living spiritual thread, a thread which lives deep down in the consciousness of the Soul. The further progress must be towards a manifestation of this living bond, a bringing into actual life of the spirit of Universal Brotherhood, and to this end all the devotional teaching of Theosophy tends.

Many barriers exist in man's nature which prevent the manifestation of this Spiritual activity; all qualities which make for self-advancement alone, the acquisition of things and knowledge for oneself, the assertion of one's rights over those of another, are such obstacles. It is necessary that these should be removed, and with this object in view, various positive principles are set forth, which it is necessary should be embodied in the daily life.

Foremost amongst these is the quality of Tolerance, simple but powerful in its action. There is no factor in human life which has so separative an effect as a conflict of opinions; it is within common experience that this factor is productive of a gulf between individuals far wider than the mere divergence of mind which caused it. After all is said, what actually is an opinion? Merely the appearance, so to speak, which any subject presents to the mind, determined in most cases by the mental standpoint. Why, then, should there be any cause of difference, merely because two or more minds, viewing the same object from varying angles, so to say, can not each record the same vision of it? This powerful cause of difference between men, this barrier to the expression of fraternal feeling, is that which is sought to be broken away by the practice of Tolerance. In embodying this principle in his life, in approaching the ideas and thoughts as expressed by another with an active and genuine desire to acknowledge their equal value with his own, in striving to maintain towards another an attitude unaffected by personal feeling despite varying opinions, there is established in his consciousness some degree of recognition of the higher importance of the Soul over the mind, and in correspondence with this, a willingness that that higher importance may be acknowledged in his life. Besides this breaking down of the barriers which exist in his nature, the exercise of the principle of Tolerance has another effect, which also makes in the direction of Universal Brotherhood. As intolerance begets intolerance, so tolerance, extended from one to another, calls forth in him a responding tendency; like produces like, and so the influence is extended, beyond ourselves to others with whom we come in contact.

Then again Charity in its widest sense, is a principle which the Theosophical teachings seek to inculcate; not merely alms-giving in the ordinary restricted sense, but the whole-hearted offering of oneself in alleviation of the need of another. The non-recognition of faults, as such in him, and the assumption of his hidden good: the

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non-condemnation of his weakness, and the encouragement of whatever strength he evidences. Whatever failings are evident in another, are to be found in some other form, may be, in myself: this attitude destroys the tendency to criticise, and engenders a real living sympathy between its owner and those with whom his daily life is concerned. Here again is a partial expression in the ordinary life of the essential nature of the Soul; the bond is further manifested as a link of living sympathy.

Then again there is the principle of non-condemnation, which the Theosophical teaching insists upon, begetting in its follower the power to meet the deeds and words of his fellow in an entirely impartial spirit. In the attitude which embodies this principle there is nothing of magnanimity—its basis is much more solid, resting as it does on the idea that, whatever may be the life of my brother, it has its roots in a region, and serves a purpose entirely removed from, my power to view them, so that, lacking a knowledge of the actual causes of whatever form of life he may manifest, there is no justification for any such definite conclusion as the act of condemnation really is.

These general principles, as will be seen, all evidence a tendency towards the realization of the Ideal of Universal Brotherhood, and at the same time, are different expressions of the law of Self-sacrifice. That this is in keeping with the Theosophical Philosophy is only too plainly evident, when we consider that the direction which the teaching intends to impart to the progress of its followers, is towards the expression of the Soul in the daily life, towards the dominion of the Soul over the ordinary consciousness, towards the sacrifice of the lower personal nature on the altar of the higher spiritual nature.

Many other principles are advanced by the devotional teaching of Theosophy, all of which, it will be seen, tend to assist the complete assimilation in the life of the individual of this greater principle, to make the life one continuous positive offering on the altar of the Soul. For instance, there is held out to the one who asks for guidance, the ideal of harmony in word and act, whereby the life may be rendered full of unhampered usefulness. The constant vigilance that no word may be spoken or deed perpetrated which shall disturb the harmony of one's immediate community, begets a gradually growing power to live in wider circles, so to say, to become sensitive of the need for greater harmony with remoter things, and to live increasingly so that at length the deed and word become the expression of an inner nature which comprehends the bond existing between it and the harmonious centre of all things.

Then likewise is the aspirant exhorted to cultivate a real, living patience, a balance in the difficult places of his life equal to that in its commonplace events, a patience which is beautifully

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expressed in the words of one of the Theosophical devotional books: "Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown." From the diligent pursuit of this principle springs the power to meet with indifference alike the twin attributes of life, pleasure and pain, to meet the experiences of each day with a clear sight, unblinded by the glamour of the one or the distorted vision of the other, to perceive in the smallest duties the opportunity each one offers to render service to the Soul. And from this there further springs the quality of dauntless perseverance, which brings into each moment a determination to keep to the task, to pursue the Path unswervingly, to continue, without faltering, the fight towards "Supernal Truth, out of the mire of lies terrestrial." Again the words of one of the books beautifully indicates the character of this quality. "Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which is thee shall live for ever, that which is thee *knows*, for it is knowledge, is not of fleeting life; it is the Man that was, that is, and will be, for whom the hour shall never strike."

The dominant note which runs through the teaching of Christ is also that of self-sacrifice. His teaching, as is well known, took two forms, one of them indirect, consisting of various allegories which are termed parables, and the other direct, consisting of more definite indications of the essentials of the life of blessedness. It is this latter form of teaching with which we will concern ourselves, and more especially that portion of it which has been called "The Sermon on the Mount." Herein Christ set forth the many essentials of the truly righteous life, the principles which he knew to be entirely requisite in the attainment of the state of blessedness, or union with God. Again, as we examine the tenets therein set forth we recognize in them an expression of Divine Compassion, and realize that their message is solely one of self-sacrifice. His method necessarily varies from that which is evident in the Theosophical books, but, common to both, is the plainly evident message which they are designed to convey.

"Blessed are the poor in spirit: for theirs is the Kingdom of Heaven," begins the Sermon, and strangely enough, this corresponds with the first rule in one of the Devotional books of Theosophy, which says, "Kill out ambition": for to be poor in spirit would appear to have disregard for all that ordinarily count as possessions, and more besides. To express completely the idea involved in this item of teaching, the life of an individual would manifest a complete unconcern with the acquisition of material possessions, knowledge,

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position, fame, honour, in so far as it enhanced the value or power of the lower personal man. This would appear to be somewhat of a revolutionary idea, but in reality it is not so; the essence of the matter lies entirely in the point of view or motive from which the transactions of life are approached. In putting forward his efforts daily with the ideal of renunciation constantly in view, in true poverty of spirit, these transactions take a different place in the individual's scheme of things, they occupy a different relationship to him. To be poor in spirit does not necessarily imply actual material poverty, but rather a detachment from the trammels of possession, a concern with something higher than the attractions which possessions hold for the majority of men, and the carrying out of the duties of life with this attitude predominant. So that in this item of Christ's teaching we have something to correspond with that which the Theosophical teaching seeks to inculcate, the weakening of the lower personal nature, and the transfer of its strength to the higher spiritual nature.

"Blessed are they that mourn: for they shall be comforted," continues the Sermon, and gives further evidence of the identity of the teachings. The meaning of this verse does not appear to be easily understood. Whatever virtue there may be in the quality of mourning, it does not appear to be such that we can attribute it to the ordinary attitude which the word describes. That sorrow, wherever present, is a great teacher, no one will deny; but to ascribe a state of blessedness to those who mourn, rather implies a wider reading of the sense of the word. What wider meaning can be given to it, than that of sorrow for personal loss; would it not seem that some reference is obscurely implied in the tenet to a cause for mourning which is perpetually present with the whole of humanity, the attainment to a state wherein this cause is felt and recognized, being possible to every man? Such at least, is one of the meanings which may be given to the verse, and the suggestion is offered that the cause for mourning, so obscurely referred to, is that unrighteousness is present in the world, and that each one is in some degree instrumental to its presence. Here is undoubtedly a real eause for mourning, and the recognition of it, as such, by any individual, undoubtedly points to a degree of inner illumination, which recognises righteousness as the desirable factor in life. "Blessed, then, are they who recognise and mourn for the unrighteousness of the world, who realise their part in it, who in doing so, acknowledge that righteousness is the better part; for," continues the verse, "they shall be comforted." How shall they be comforted? Not by the knowledge which has come to them; but comfort or joy shall come in the work to which their knowledge drives them, the task of endeavouring to remove some of the unrighteousness about them.

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This also finds a correspondence in the words of one of the Theosophical books: "Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friends or your master. . . . Remember that the sin and shame of the World are your sin and shame; for you are a part of it. . . . Be wary lest too soon you fancy yourself a thing apart from the mass. . . . When you have found the beginning of the Way the Star of your Soul will show its light; and by that light you will perceive how great is the darkness in which it burns. . . . Let the darkness within help you to understand the helplessness of those who have seen no light, whose souls are in profound gloom. Blame them not—shrink not from them, but try to lift a little of the heavy Karma of the World; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, *but also a great and ever increasing delight*,"—"for they shall be comforted." In this item of Christ's teaching also is the note of self-sacrifice, in that the individual, realising the truth it contains and making it part of his life, seeks to eradicate the tendency of the lower personal man to take part in the unrighteousness of the world, to pursue the pathway of self-gratification, and essays to bring into living manifestation the unifying, altruistic tendency of the Soul.

This note of self-sacrifice is further evident in the items of teaching which follow. For instance, the quality of meekness is indicated as an essential to the state of blessedness, the subjugation of the assertive or dominating tendency of the personal man, the softening of the attitude with which he meets his fellows. Also, the hunger and thirst after righteousness, as contra-distinguished from the desire for the life of sense gratification. The qualities of mercy and purity in heart are also pointed to, both of them being principles which, in operation, tend to destroy or transmute certain attributes of the personal man, and to put in their place certain attributes or powers of the Soul. Then again as in the Theosophical teaching, the quality of harmony is insisted upon, as witness the following: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hast ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

The principle of non-condemnation is also unmistakably indi-

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cated in the words: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." And also the quality of reverence, the profound respect of the lower for the higher, as expressed in the following: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool:" truly an exhortation to the profoundest veneration for all things in which Divine Law is implied.

In this way can instances be multiplied, which bear witness to the essential oneness of the teaching of Christ and that of Theosophy, but the limits of a paper of this nature are too narrow to permit more than a general indication to be given.

Before closing, however, it is necessary to refer, though very briefly, to the philosophical aspect of the teachings, wherein also an essential oneness is revealed. We have not, in dealing with this aspect, however, the advantage of equally plain statements, such as were to be had in comparing the devotional teachings: in the latter we had set out plainly before us definite items of instruction, both from Theosophical books and from records of the statements made by Christ; in this instance, whilst, on the one hand, we have a body of scientific teaching called the Theosophical Philosophy, on the other we have merely the implication of a philosophical knowledge behind the devotional teachings of Christ. That such philosophical knowledge, possessed in some form, lay behind these latter teachings, examination into the matter reveals little cause for doubt: for if the various admonitions given out are to bring about the results which, in many instances, are definitely indicated, it must be through and by means of infallible spiritual laws. Thus the activity set up by the individual in ordering his life on the lines of poverty in spirit; brings to him, through the operation of a spiritual law, the knowledge or possession of the kingdom of heaven. This is a consummation guaranteed, not only to one man, but to all who are poor in spirit, hence the knowledge of an infallible spiritual law, operating from a cause to its appropriate effect, would seem to be necessary to make possible the giving of such a guarantee. That the various effects indicated do not appear to the ordinary individual, such as would naturally follow upon the causes attached to them, rather indicates a lack of knowledge, on his part, of the operation of spiritual law, than the probability of their connection, or the achievement of the one through the other, resting on a miraculous basis. For instance, to take as our one illustration the verse of the Sermon on the Mount, which reads: "Blessed are the meek: for they shall inherit the earth:" to the ordinary individual this reads either as

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a statement of the utmost nonsense, or else of the possibility of the miraculous acquisition of the earth through the exercise of the quality of meekness, and yet there is nothing of nonsense or of miracle in the matter, when we examine it from the point of view of the operation of spiritual law, but, on the contrary, the statement is found to rest, as a verifiable proposition, upon a basis of profound philosophical truth.

One of the tenets of the Theosophical Philosophy is that all manifested substance has as its basis or foundation a ratio or mode of vibration of force: it makes the statement that, if it were possible to reduce all substances to their ultimate natures and to examine them at that point, they would be found to derive their character from differing rates of vibration. It derives this proposition from a more general or universal one, namely, that at the root of all manifestation is the one Universal Force or Power, which is instrumental to the formation and persistence of all minor forms of force or power. To this proposition physical science now to some extent subscribes. The Theosophical Philosophy goes further, however, and states that man is a little copy of the Universe, having within him points of connection with that Universal Force, having access, so to speak, to the whole of it; and that, under certain conditions he is able to realise the fact of having within him such a possession, and to use it to certain ends. This possession, however, lies within that portion or region of man's constitution which is essentially integral with the inner nature of the Universe, it inheres in the Soul. So that, in failing to be conscious of the life of the Soul, an individual blinds himself to the possession of these universal powers; his consciousness is centered in his lower nature, and his whole attention is fixed upon the activities of that lower nature. Let him, however, embody in his life such a principle or principles as will permit of the Soul taking some part in his daily activities, and he gradually brings into his consciousness some vision or knowledge of the Soul. Such a quality is that which Christ referred to as meekness, for the fact is largely evident in the experience of most men that the tendency of the personal man is, so to speak, self-preservative; its action is mostly towards the accomplishment of that which will strengthen it as a separated unit, which will gain for it advancement, and acquire for it possessions. In this activity its mental efforts are put forth in the shape of shrewdness, of assertiveness, of competition with others. Therefore, to bring into its activities the quality of meekness and to insist upon the manifestation of this in all the affairs of his life, the individual provides an instrument which gradually transforms the separative traits of the personal man, evolving in their place traits which make more for co-operation, in its truest sense, than for competition, for the desire to help rather than the wish to

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dominate, for the power to see opportunities for another's benefit rather than for his own—in fact, the Soul is permitted to express something of its unifying influence. And so this quality of meekness may be followed until its full embodiment in the life brings the lower nature, with its separative tendencies, into full subservience to the Soul and its unifying influence. Then may the individual be said to inherit the earth; for wealth, fame, advancement, honour, or to whatever end the efforts of the personal man are directed, have only attraction for him, in the power which their possession bestows, and who shall say that he has not the greatest of all possessions, who, through meekness and unselfish work for humanity, at length reaches conscious knowledge of the Soul, and finds ready to his hand, free for his beneficent uses, the Force or Power of the whole Universe?

Thus, the Theosophical Teaching and the Teaching of Christ unite in affirming, together with many other truths, this one that "Blessed are the meek: for they shall inherit the earth."

E. H. Woof.

"For what is self-repression? Is it merely the turning of one's back on each particular object of desire, or the shutting of one's ear to every voice which cries 'Lo here, lo there'? Were it only this, there would be no denying that in Nietzsche's philosophy Christianity has met its overthrow. But self-repression means infinitely more. Its essence is not the negative abandonment of the particular, but the dynamic grasp of the universal; not the mere forsaking of the husks, but the rising up in the total strength of manhood and the arduous climbing of the path which was so easy in descent. . . . It represents the developing attack of the spirit on the Object of supreme desire, wherein the beggerly elements are not destroyed but transmuted—first compelled into unconditional surrender and then enlisted and taken up as the working forces of the great design."—Hibbert Journal, April, 1909.

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THE RELIGION OF THE WILL.*

THE WILL IN THE SPIRIT.

II. Love.

IN considering the search for knowledge, we found that the impelling force underlying it is the impulse to take all things into our consciousness, to make our consciousness an image of all the universe, and not merely of the outer form of things, but also of inner essences and realities. The intellect strives to see the whole universe as God sees it, as it really is.

There is another impelling power in the intellect, and one that every man of science, every seeker for wisdom obeys, whether or not he be conscious of its significance: this is the instinct to share our knowledge with others; more than that, to make it universally accepted of mankind. Do you think that Nansen or Peary would be content to penetrate to the North Pole, the dead-center around which twirls this venerable world, there to ascertain beyond every shadow of doubt that the elusive, invisible goal had really been reached, and that the center of the stars stood still in the zenith,—and then to die, the end perfectly achieved, but the secret unimparted? Would not the explorer seek to move heaven and earth to impart the wonderful news that the Pole was found, the great quest triumphantly ended? Would he not be almost willing to seek, find and die, if he could be absolutely and wholly certain that the news of the finding would be carried to the minds of men, that his consciousness of it would become the consciousness of all thinking men?

From Bluebeard's wives to the last of the Dryasdusts turning over the dull archives of the dead, the same imperious impulse rules. Bluebeard's hapless lady longs to make a part of her consciousness, that which is already in the consciousness of her lord, and Dryasdust, dull, eager, mole-like, desires first to bring into his little field of thought the thoughts and feelings the old archives hold, and then to share this knowledge with others. Hence all kinds of learned, much annotated tomes, bulletins and proceedings. Hence the meetings of all erudite associations, conventions, congresses. The impulse to share knowledge is as imperious as the impulse to know.

I wonder whether there is not an element of Lady Bluebeard's haunting impulse in something which is becoming importunate in our own day: the feverish longing of so many other ladies to enter the polling booth, to put a little cross opposite a favored name? Is there, perhaps, some deepseated suspicious hope that mere man

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knows something, feels something, is conscious of something, which, Bluebeard-like, he is hiding from the partner of his joys and sorrows, the co-angel, who mounts with him the long, golden stairs? Is it the torturing wonder what this secret may be, that drives the new bacchanals forth with cries for votes? Might there not be a fine vengeance in admitting to the vote one-half of woman-kind,—say, all the blondes, or all the brunettes,—on the express and explicit promise that they would never, even under torture, reveal the secret of their sensations in the polling booth, or the mystic script of the ballot-paper, to their still unenfranchised sisters? Which would suffer the most, those who voted and could not tell, or those who could not vote nor learn, the fatal secret of political power?

We seek, by this bantering treatment of a weighty theme, to bring out the truth that the impulse to share consciousness runs through the whole of mankind, from the thief with his pal, to the divine sage with his disciples. It is the warp and woof of human life.

But we have tried to show, from the beginning, that all life, and, with it, human life, is not so much a matter of perception as of will; that life is not merely receptive, but creative. And this is true, and splendidly true of this new field which we have entered: the field of shared consciousness. It is of the will, far more than of the mind, and the full sharing of consciousness and will, with the conscious oneness that it brings, is Love, the theme of our present chapter.

The other day, when I was in the mountains, we were looking at a chart of the rivers and hills. One musical, cheerful stream had two tributaries, on the right hand, and on the left. We all knew them well; some had fished in both. Some of us, less given to slaughter, had walked or picnicked on their banks. But whereas, in our experience and knowledge, the tributary on the right first joined the stream, and then, a mile lower down, the tributary on the left, on the chart it was just the opposite; the stream we knew to be lower down, was indicated by a blue line half an inch, or half a mile, higher up. At last the explanation was suggested. The map was right, and the fact was also right. But whereas the fact was of the present, the map was of the past. The course of the stream had changed; but when the survey for the map was made, the stream which now entered the river lower down, followed another course, higher up.

So at least we surmised. More inquisitive than the rest I set forth, two or three mornings later, to test the fact; set forth, indeed, like Kim's Lama, in search of the lost river. My way lay along the talkative stream, from boulder to boulder among the laughing ripples, and, under an arch of alder trees, I found what I thought

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might be the old channel, the mouth of the missing stream. Following it up, I found a green and sluggish reach of water, with boulders too large for it, with pines along either bank, the ground beneath them piled with rotten branches, yellow and greasy stems that slipped under foot and sent me stumbling into thickets of wild raspberries. This slimy, sluggish Lethe dwindled, till it became a mere trickle of brown water, underneath huge pines, and finally of the lost river there was nothing but a wide, level channel among woods carpeted with oozy moss, or lady-ferns, or goldenrod.

So runs the tale of the lost river. Now for the moral. As I made each discovery, first of the Lethean outlet under the alders, then of the long reach of sluggish water, then of the dry channel, where the ferns spread a green mantle over knobs of granite, I found myself putting into words the description of this part of the channel or of that, and in soundless fancy telling the tale of it to the friends who, two or three days before, had put their heads together over the chart, and finally suggested that the map might once have been right, but the water course might have changed. And, at each discovery, I found that half my satisfaction lay in the telling, even in this fancied, wordless way, of what I had discovered, enjoying, even in fancy, their sympathy and attention, with a touch of admiration and interest, perhaps, for the explorer and narrator. Such is the imperative impulse for sympathy, for shared consciousness.

Yet another tale, with a moral. A wren is a small thing, even among birds; small, and aggressive, and self-confident. We always loved them for their pert and pretty ways, when we were children; loved those little nests of theirs, mossy spheres of green, with an oval window-door, through which one could see the brown eye of the little bird-mother, her head perked sideways, and the little brown tail cocked absurdly, with an air of self-confident swagger.

It happened to me, the other day, as I was exploring an old lumber-road along the shoulder of one of our mountains, to hear an indignant, fussy chattering among the twigs of a moose-bush. Going closer, I saw a little brown wren, tail jauntily cocked, eye bright with anger, chattering wrathfully, daring me to come on.

It was like meeting an old friend; more, it was like a moment of childhood come back again; and, unconsciously, I thought how I would tell about this little wren on these far-away mountains, to the folk of my childhood, who had shared with me the joy of those earlier wrens. Then the futility of my thought dawned on me; the folk of my childhood, dearly beloved, were gone beyond the reach of my tale, and I alone was left, to watch this New World wren. The sunshine paled for a moment, and once more I realised the part that shared consciousness bears in love.

It is the same in all true love-making. First, the flush and

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heightened pulses of awakened creative power, setting the imagination aglow, and heightening thought and will. Then, later, if the good powers prevail, there is the perfect understanding of deep love, wherein each is conscious of the other as an added and supplementing self, as a new realm of life joined to the old, as a luminous territory into which the heart's consciousness can go forth, confidently counting on indulgence, understanding, sympathy, encouragement, love.

When Darby and Joan first saw each other, there was a shock of bashful delight and hope and fear. Each felt an overwhelming desire for the other, for the other's good-will, and comprehension, and approval. They were drawn together, filled with a longing to talk of each other and of themselves. No happiness seemed equal to this; it was a new world, the land of promise.

Into the promised land they entered. That was long ago. Now, graced with the silver of age, Darby and Joan possess each others' hearts. They have the same loving memories. Each knows, when some image of by-gone days comes up, that the other knows it. And so, in their gathering twilight, they smile, interchanging memories, looking back over life together, looking forward to heaven together; already realising the heaven of shared consciousness and love.

There is their vulgar and ambitious neighbor, rude, masterful, effective. All his life, with truculent force, he has fought for his own hand, browbeaten his associates and workmen, bullied a weak girl into marrying him, tyrannised and thwarted his children. Now he sits in defeated magnificence, possessing everything, name, fame, wealth, he ever set his heart on, yet feeling that something has slipped him, and wondering indignantly what it is.

He also was driven by the imperious hunger for shared consciousness, but he missed the clue. Creative, powerful, massive, he had from the first a clear image of what he was and hoped to be, a fine, conquering conviction of his own omnipotence. And this masterful image he imposed on others, dominating, tyrannising, overbearing, imprinting himself and his will and his bulk upon his subjects, his wife, his children, his weaker neighbors, and finally upon all the world. They think immediately of him, when greatness is spoken of.

What has he missed, for lack of which he sits sullen, disappointed, a thwarted and tricked despot? He has missed what Joan and Darby found, and became immortal in finding: the supreme human secret. Feeling the potent impulse to thrust his consciousness upon others, intrusive, not to be repelled, he was marvelously blind to the other need: that their consciousness should equally enter his, that he should be alert, tender, forgiving, succoring to

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them, as he would have them be to him: "as we forgive them that trespass against us"; it is the last word of religion.

We have come, this humanity of ours, to the threshold of this secret, the verge of this marvelous, wide-expanding territory. The word of shared consciousness has been spoken, and we see that here is the essence of true human life. We have gone a long way, hardly knowing what we did, toward gathering together the material for this shared consciousness. In our annals and chronicles, we have the stored consciousness of the past. We seek eagerly to add to our own, the consciousness of the lovely ladies and old knights the poets tell of. Athirst, we follow the story of the adventurers, now to the Pole, now to the desert, or through mysterious oceans, to add their consciousness to ours, so that, through their eyes and hearts, we may be chilled by eternal snows, parched by the desert, tossed upon the melancholy waves.

Thus do all books gather up and bring to us, to be added to our own, the consciousness of other men and women, under other suns. Shakespeare brings out in us the consciousness of his Hamlets, his Lears, his Rosalinds, his Cleopatras. We add them all to ourselves. We find them all in ourselves. They widen and ripen our hearts, and open them to our other selves, the men and women and children of every day, whom we meet and talk to in the street, and in whom also we dimly divine the hidden jewel.

And those among the writers, whether with pen or brush, who charm and delight and overawe us, what joy it is to add their consciousness to our own. They finally bring us to see the same stars, to walk the same heavens, to commune with the same gods, and so, through their leading, we enter into our divinity. One might find here a formula for all art, even the highest; its purpose is, to make us share the consciousness of the artist, to see with his eyes things mortal and immortal, to add his finer vision to our own, and thus to come with new eyes, with a new gentleness of heart, with new warmth and tenderness, to this marvelous drama of daily life, which, all-unheeding, we live among the stars.

By this clue we are admonished of the purpose of human life. It is, that we may share the consciousness of our fellow-men, they entering into us, and we into them, so that, as by the quality of mercy, both may be blest. All wars and strifes of nations are for this, and accomplish this. And it is just because life is of the will, rather than of the mind or thought, that war and the grappling of wills can bring about an intimate understanding that the parleying of peace could never have accomplished. Perhaps this is why the purest message of religion, most directly provocative to the finer will, has been the cause of so many centuries of strife: "I bring, not peace, but a sword."

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It is the will that must be trained, the will, powerful, impetuous, godlike; and the will can be trained only through calamity and conquest.

Yet the impulse of all war is peace. It is the search for shared consciousness, the imperative need of common being, which sets all these swords flashing, these cannons thundering. But peace can come only through an alliance, a reconciliation of wills, where each, immersed and united with the others, yet remains sovereign and free. The final peace of mankind can come only when all men and women perfectly perceive this, and, perceiving it, attain to full and sovereign will, strong, creative, masterful, and at the same time enter fully, with self-surrender and perfect sympathy, into the consciousness of each other.

This is the paradox of our destiny. This is why life is such a turbulent matter beset with slaughterings and rebellions; it is no small thing to create sovereign wills, each acting freely and potently, yet violating or affronting no other, nor seeking to bring any other into bondage, but rather supplementing and strengthening all others in the myriad ways known and possible to the marvelous heart of man.

Why did Darby and Joan accomplish this difficult, superb task, while their grim neighbor, so much more gifted and powerful, was defeated in the like attempt? Because they found the key to the mystery, the golden clue of sacrifice, without instant following of which there can be no traveling on the great and universal road.

From the very dawn of things, progress came only with sacrifice. The very moneron had to sacrifice half its life, in order that there might be other monera, living jelly-specks increasing and multiplying through the waters. So upward, through the infinite stages of the struggle for the life of others; always progress through sacrifice. The nesting birds render up a part of their very lives to their offspring, and leave themselves vulnerable in endless ways, to bring up their brood. The she-wolf makes the sacrifice of the snugness of her lair, to go forth in search of food for herself and her cubs; but for this sacrifice, and the keenness and daring of the chase, she and they would starve.

So for us also. We must give up our notion of ourselves, if we are to inherit our neighbors, to enter into that estranged portion of ourselves that is hid in them. Therefore sacrifice is the door of love, of enlarged consciousness, deeply shared. And if, through harsh importunate desire, the goal be missed, it is because sacrifice and its purity have been forgotten in headstrong and lawless wishes for ourselves, at others' cost.

Foolish folks think that such true sacrifice is a weak thing, leading to weakness. On the contrary, true sacrifice is a strong

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thing, possible only to the strong, and leading to divine strength. And this, for no sentimental reason, but because, in abating our selfishness, we enlarge ourselves twofold, adding to us our better selves, adding also the consciousness of others. This is a double enrichment, a twofold enhancing of the will; not weakness, but steadily growing strength, and which will grow, so long as sacrifice shall continue in its purity.

With sacrifice and the power it brings, with this enrichment of consciousness, comes the growing sense of eternalness, the conviction that within us is the everlasting, that our deepest consciousness is the rock which endures. So through sacrifice we come to riches and strength, ever-growing communion with others, deeper unity of heart, and with it immortality.

These are the qualities and powers of consciousness to which we are led through life's storm and stress. Sacrifice, the opening of the doors of our hearts to others, is the clue. Love is the fulfilling of the law. Thus are we admonished of the purpose and potency of our life. We are as yet but at the threshold. We are but sounding the first notes of truly human life. We have still everything to learn of the potency of interlinked wills, the hidden treasures of shared consciousness.

In the power and beauty of a great orchestra, we may find an image of our life as it shall be, when the Master shall have attuned the instruments. There are, in the orchestra, the stringed instruments, violins, 'cellos, double-bass; there is the brass of trumpet and horn; there are the wood-winds and the drums. For each, there is its proper part. The violin must be perfect, penetrating, winsome, in its own range; not a note must err in the brass or wood; even the drum must be ceaselessly accorded.

Then, when each instrument is perfect and perfectly mastered, when the part of each is fully understood, loved and learned, and when, far greater task, all move together in perfect harmony, with unity of heart in diversity of mind, then can the Master bring forth terrible and magnificent music, stirring and swaying all hearts, and superbly thundering forth the secret of all things, human and divine, the mysteries of hate and love, of hell and earth and heaven, even to the choiring of archangels and cherubim.

So shall it be, in the great day when true human life begins, with the marvelously tempered hearts of all mankind. When the consciousness and will of each shall be strong, pure, resonant; when with perfect liberty and creative might, shall be united a perfect power of entry into the consciousness of others, a perfect power of allied will and unity of heart, then shall the Master of life make great music on these our human hearts, thus initiating us into infinities.

(To be continued.)

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MAN, MORTAL AND IMMORTAL.

THIS subject involves the conditions of our existence and the purpose of our life with its aims. In the first place we begin with our mortal life such as we know or believe it to be, and the conditions which we have made for ourselves in this life. We know something of our purpose, present and past, and our ideals of what we should or should not do. We remember our childhood and the education we have had. We know what we are doing and the position we have attained, and how our ideals have altered since we began to think and to strive to carry out our purpose, and how we have moulded our own characters in the circumstances which surround us. But we do not know from our own experience what has gone before we were born and why, and we do not know what is to follow the change we call death. Surely, then, these states are fit subjects for enquiry.

In all ages of history mankind has drifted into life as we know it, and drifted out of it in a casual, hap-hazard fashion, and only some among us have made that enquiry. In these ages, the various religious systems have propounded various but similar answers to these enquiries, and have kept alive before men some answer to the riddle of existence. To us now the Christian religion has brought a definite idea of the Soul as the central factor of our life. But it has given us the main idea of this one life only, followed by an eternity after death conditioned by what we make of this present life. The religions of the Orient have done more. They give us the assurance of many lives in the past which have all gone to the conditioning of the present one, and these in their turn will condition those lives which we shall live in the future. All these religions speak of us as immortal beings and all alike dwell on a great law of justice, which guides that immortal existence and the temporary or mortal appearances which are familiar to us as this mode of life in which we now are.

Theosophy—the divine wisdom—takes us a good deal further on this path, for it gives us a synthesis of various religions and brings into a vital relationship, the various renderings of divine revelation, and explains to our minds, in somewhat clearer fashion, the reasons for our life as we see it. Thereby it enhances our idea of divine justice and gives us a reasonable understanding of why we have to discern between the mortal and the immortal parts of us, so that we may leave aside, or rather put in its due place—that

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mortal temporary manifestation of life in order to win for ourselves a conscious existence in immortal life.

Therefore, it is obvious that the mortal life is the means and opportunity for the growth of the immortal, and for the practice of discrimination between them, and that it is the necessary method of choosing the real in place of the unreal, of obtaining the substance instead of the shadow. To choose the reverse is as if we elected to regard the care of a suit of clothes as of more importance than the man who wears it, and to regard the various articles in the wardrobe (representing our various existences) as more real than the man or soul who wears them out and renews them from time to time as the exigencies of his continuous life demand.

Now science demonstrates the principle of evolution. There is the evolution of the physical organism by way of the various means of selection, leading to the survival of the fittest. There is an evolution of the organism by adaptation to the circumstances which surround it—its environment—and there is also an evolution of the environment itself. Clearly, then, in spite of an apparently haphazard chance, adaptation is the result of effort, and the survival, or the continuity, of life is gained by the acquisition of qualities which increase the power of the organism. *Change and growth* are necessary for this survival. The single organism evolves and gains force of a physical order, and adds to this by gradual evolution the gain of those qualities of brain power, which by some are called mind; and these are reflected in the changes of the physical organism which correspond. The action of force moulds structure: function and its exercise create corresponding organic change. Thus we have a double evolution, acting and interacting, of body and mind. And this, in the light of Theosophy, we are taught to consider as the line of evolution followed by the animal world, in which world we may regard the animal man. The animal world goes on evolving in this fashion, subject to the great directing forces of evolution, and yields to the real man habitations which he can use for the purposes of his real life and his self-conscious existence.

But there is a third line of evolution which can and does go on *pari passu* with the evolution of body and mind, or rather of the body and those instinctual qualities which are the sum of experiences, sensational and emotional, which we call the brain mind. This third line is the evolution of the soul. If, then, we may so define it—our life as man is comprised in this three-fold course, sensational, emotional and aspirational. Theosophy shows us that it is the consciousness of the soul and the following of its laws in aspiration and in deed which makes of the human animal a man and leads on to the evolution of the super-man.

For the purpose of this subject let us go over what Theosophy

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tells as to the constitution of man and the analysis of his constitution. There are the body: the astral body or etheric duplicate of the body: the life principle: the lower mind, or compound of emotions and sensations with lower mental faculties: the mind itself: mind compounded with spiritual soul and what may be called the aspirational mind, and the spirit itself, the ray of the one Self, differentiated for the purpose of evolution. Of these the first four may be said to form the personal man of each incarnation: the remaining three constitute the individuality. The first four are continually changing, building, conserving and destroying, or rebuilding under the stress of the environment and the impelling force of the soul.

In writing thus of the impelling force of the soul I may perhaps be said to be assuming too much. But I am here dealing with the soul as that united basis of consciousness which corresponds on its own plane, to that energy which is the root and basis of all the various forms of force, which we have the means to recognise. Psychological science has gradually worked up to the statement that by processes of evolution and accretion of experience, an integral centre of consciousness has been made, and that this centre is akin to the physical organism; it obeys similar but yet not identical laws; it is, in fact, a unit being which has a nature and laws of its own, and this unit being is to be called the Mind. Now the growth of this mind under processes of selection and experience is by means of a gradual evolution through effort, coupled with the preservation of the results by the process of heredity and transmission of acquired characteristics. These constitute the type, as it is called, and there is connected with the type some mysterious power which enables it to acquire and preserve and transmit such characters. To those observers who acknowledge the power of the mind to change function and ultimately to alter organic structure, the mystery is not so great. To those who study Theosophy, who study to some extent the astral body and the transmission of force connected with this plane of consciousness, the explanation is more simple and there is no mystery at all.

Now in this process of evolution, as we know it, the force and acquisition of character is obvious on the mere physical plane. But when intelligence is added the position is somewhat altered. It is found that unifying power adds very greatly to the advantage of the individual. In other words, the whole trend of the process of evolution demonstrates that the underlying principle of unity—when put in action—is immensely to the advantage of the unit-being. The force which is associated with and proceeds from the original unity is connected with a still higher form of consciousness, which is one well worth cultivating. Thus far we may argue from the demonstrations of science and these in the main agree with what we

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may learn from Theosophy. This is, that the unit man is gaining experience with each incarnation, using the four lower principles as the instrument of experience and accretion of qualities which are stored up in the astral.

Let us go a step further. Those great qualities which lead to the strength of the personal man, undergo a constant process of change all the time, and at the change we call death they undergo a process of disintegration and reformation which would largely tend to eliminate them altogether, unless there be some essence in them which belongs to the unity and thus tends to preserve them as belonging to the domain of unifying force. That domain of unifying force is the next step beyond the personal man and is the domain of the soul. Therefore, even if only as a means of self-preservation, the cultivation of the soul is well worth while. The body requires to be nourished, the mind requires activity and food with which to work. How can it be otherwise with the Soul?

Another consideration is that of how the process began. Material science would have us regard the soul as a product of evolution which gradually accumulates sufficient force and identity as to become an individual. Religion, as we know it mostly, says the soul is given to us at birth, and continues in eternity. Theosophy, however, tells us that the Soul is a potency on interior planes of consciousness which has to be made manifest on external planes, evolving through outer planes of consciousness, and ultimately becoming *self*-conscious of its own existence. This is a process of evolution and then of involution, after the soul has mastered the outer world of the personal man. To use a comparison: it is as if the evolutionary process built up a personality, this being a house which the mind first (like the servants) and ultimately the soul (like a master) came to inhabit. But just as the house untended and uncared for goes to ruin, just as the same house may be preserved and its framework cared for by servants who disobey the directions of the master, so the soul must be present in and carefully direct and tend the servants of the house, in order that itself may be fitly represented.

From another point of view the soul is the architect who directs the builders. If the architect is an absentee or is not fitly represented, the building is not worthy. Thus, the efforts of the builders, and the guidance of the soul, must unite in the common aim.

To apply the illustration to our subject: mortal man, the product of the evolutionary process, must have the guidance of the soul: and the soul must be fed by the efforts of mortal man before the soul can be shown forth: mental evolution is the pivotal process, being, as it is, the transmitter of the forces belonging to each.

How can we then know for ourselves whether this be true?

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The answer is "try." Treat the soul as a reality: act in everything, both in thought and deed, as if this were the case. Then, even if it be a great effort, we may one and all become conscious of the soul and feel it pushing forward to guide and dominate the outer life. In other words: do the works and you shall know the doctrine: live according to the laws of the soul and you shall become conscious of its existence and of your Self. The proof lies in our own hands. We can learn to distinguish between the mortal and the immortal—between the emotions or sensations, and the aspirations. But man must choose; he may live the outer mortal life and waste evolutionary effort and time; or he may live the life of the soul, the self-sacrificing but conscious life of immortality. But the choice is with man: he may amuse himself: or he may live the life of effort. But if the life of effort to manifest the soul be the real and true life, then the mortal man shall pay to the uttermost farthing for all the time wasted in amusement.

Mortal man and his belongings are the shadow, the Soul is the real substance of life. ARCHIBALD KEIGHTLEY.

No lesson is so effective as the lesson of a man's life. We read how S. Francis d' Assisi says one day to a young brother in the monastery "My son, let us go down into the town and preach." And they go together into the town and pass along through the streets, turning one corner after another, until they finally are returning to the monastery, when the young brother says, "Father, when shall we begin to preach?" and Francis answers, "Son, we have been preaching all the time."—F. B. HOWDEN.

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OBEDIENCE.

I STOOD in the Beautiful City, called also the city of Brotherly Love, in the antechamber of the great King's palace, waiting my turn to be admitted to His Presence. Anon I found myself in the Presence, face to face with the beloved Sovereign I had traveled so far to see, and prostrating myself before Him, I waited for His Voice.

Sweet and grave it came, every word a melody: "Friend, what desirest thou of me?"

"Lord," I replied, "I come from afar, having heard of Thy greatness, Thy Wisdom—and I have traveled over weary and desolate roads, craving only to behold Thy Face and beg of Thee permission to enter Thy service."

"How wouldst thou serve me, friend, and what canst thou do?"

"But little, Lord, my gifts are few, my strength but small. I can only give Thee all the love of my heart, all the devotion of my soul and if Thou canst find any use for them, I shall indeed feel that I have not lived in vain."

The great King gazed down on me thoughtfully and kindly. In His silence my soul became filled with the radiance of joy—with peace ineffable. Then he said slowly:

"There is in the city walls, one little gate still left unguarded. Few care for the post as it is lonely, far from the city, and its guardian must live solitary and forgotten of men. For years that gate has been closed, none has entered by or gone out of it, it may never be used again, yet should it not be left untended. Wilt thou keep it, this night at least, for in the morning I may find other service for thee,—wilt thou guard it, with thy life if need be, and allow none to enter or leave by it unless he bear an order from me?"

"Yea, Lord, I will!" I answered gladly.

"Go, then, at once to thy post, remain on duty through the night and soon after daylight I will send one of my officers to receive thy report and give thee further orders."

Once more I did homage and rising, left the Presence swiftly.

Outside the Palace I paused, for I realized that I did not know the name of my gate or how to find it, and turning aside I asked an officer to direct me, but he only shook his head and said he had never heard of such a gate.

He told me he knew every inch of the city walls, every gate and postern and the men who mounted guard over them. Not one had ever been left unguarded even for an hour, for the city was

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surrounded by hostile tribes and frequently attacked by them. I must be mistaken, he said, must have misunderstood the great King's words, and he advised me to return to the Palace and ask for an explanation.

But I knew I was not mistaken and with a smile passed out into the streets. The shadows were lengthening and the thoroughfares were filled with vast crowds, intent on business or pleasure, filled with a great unrest.

First of one, then of another I asked the way to my gate. None knew it. Some answered courteously, others impatiently, and a group of soldiers jeered at and made a mock of me, calling out to the crowd that I was a madman and should myself be guarded.

At last, weary and discouraged I drifted into a narrow side street, and seeing in a doorway an old man, I asked him the question that so far had remained unanswered. After a moment's reflection he replied that years before he had heard of such a gate, but it had long been abandoned, probably walled up; if I wished it, however, he would guide me to that part of the walls where the gate, if it still existed, might be found.

I thanked him and we moved on. Street after street we passed, they seemed unending, but at last far from the Palace, the Market Place and the crowded thoroughfares, we came to a portion of the great city walls—grim and forbidding they rose high above us, covered thickly with ivy. My guide informed me that this portion of the walls required little guarding, as it overhung steep precipices and no attack could come from that side. At stated intervals a guard patrolled it, but between the rounds, none approached it and the populace shunned it, especially after nightfall. It grew late he said, and he must hasten back, leaving me to continue my search alone.

Almost as he spoke, he was gone and I was left, staring up at the grim walls, my heart filled with a sense of great loneliness.

The sun was setting, no time could be lost if the gate were to be found before night fell. It seemed a hopeless quest, from end to end the wall was covered with ivy, evidently of many years' growth, but I noticed that in one spot it seemed less dense and, making for it, saw that behind it lay a little door! Hastily, with trembling hands, I tore away the clinging sprays and beheld at last my gate—which the great King had told me to guard—with my life, if need be!

The last golden sunrays struck it, revealing the age old dust that covered it, the spiders were filling every crevice, the bolts rusted into the staples. Putting forth all my strength I tried to draw one, but no man could have moved it.

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Climbing up by the ivy I gazed through an arrow slit and saw that below the walls the rocks fell away in precipices, no foot could ever hope to scale.

No more could be done, and drawing my sword, I fell to pacing slowly, up and down before the gate.

It seemed almost a mockery this watch of mine, this guarding of a door no man could enter, but the great King had given me the order. I could not doubt its wisdom. My only fear was lest I should prove unworthy of His trust, for I was already very weary and wondered if it were possible for me to keep a sharp watch all through the night.

Swiftly it grew darker, the stars crept out one by one and a chill wind swept round the walls, causing me to shiver and draw my cloak closer around me.

Never, I thought, had I felt so lonely, so utterly weary, my limbs seemed of lead, my eyelids stiff with sleep and the night had scarcely begun!

With a mighty effort I roused myself, stepping out more briskly, scanning intently the narrow pathway, listening anxiously for the sound of footsteps. Knowing well that I must control my mind, as well as my limbs, if growing weariness were not to overcome me, I forced my brain to live over again the past.

I called to mind my distant home, the day when I first heard of the great King and the wonderful city He ruled over, and the passionate longing that had seized me to see Him, to be able to serve Him.

I thought of my long and weary journey, of the companions I had met and had traveled with, up to the Palace door. All had been admitted before me and during my wanderings that day I had heard that the King had honored them greatly, had given them important posts in the citadel. Doubtless even now, while I paced to and fro under the stars, they had met together to rejoice over their good fortune. I began to feel that I had been hardly treated, to think it unfair that my comrades should be loaded with favours, while I who had traveled further and suffered more on the journey than any of them should only be given a thankless and useless task!

A great wave of depression and weariness was sweeping over me, when I realized with a start all that such thought held of disloyalty to my King and with a hot sense of shame I roused myself to fresh energy. Far away a bell chimed the hours, and my thoughts turned to the great city that slept below me. My wanderings through its streets had left me with a feeling of disillusion, of slight disappointment. I had desired to see it almost as ardently as I had longed to see its Ruler, for I had heard it spoken of as the greatest, most wonderful, *wisest* of cities and I had believed that its inhabi-

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tants, being subjects of the great King, must be very different from other men.

This day, I had proved the contrary. Roaming through the city, I had seen crowds in search of work or pleasure, as the people in my own home might have been doing. Everywhere I had seen happiness and unhappiness, poverty and riches, sickness and health, and the men and women whose robes had brushed mine seemed in no wise different from those I had met outside the city. Yet even as I pondered thus, I realized that I was mistaken, that in some strange, intangible way, these men differed from other men, their city from other cities. Poverty here seemed less bitter, riches less material, while sorrow was surely less hopeless, joy less selfish than in the world beyond the walls.

In all the faces, under many varying expressions, I had caught the same look, had heard in their differing voices the same tone and like a flash it came to me that all these subjects of the great King, had caught some slight reflection of His splendour.

How great and wonderful must be this Master, whose humblest, weakest subjects bore in them a spark of His radiance. My whole soul went out to Him in ardent love, unspeakable devotion, and with thoughts thus centered in Him, the slow hours passed more swiftly and I forgot my weariness.

In that darkest of hours, the hour of silence that precedes the dawn, I became aware of a distant sound, the sound of approaching footsteps. Slowly and steadily they came, and I moved forward to meet them. A moment later a tall dark form turned the angle of the walls and I called to it to halt, but unheeding, to all appearance unhearing, it still advanced. In sharper tones I called again, asking its business; no answer came, but the figure paused and I felt it was gazing at me.

I fell back a step and as I did so it struck me that I knew that tall, majestic form, that nobly carried head, surely there could be no other like it!

Again I called a challenge, in eager tones begging the stranger to speak, to state his business. Still he was silent and realizing that my first and only duty was to guard the gate I sprang forward sword in hand, determined to know who stood before me, but even as I moved he vanished and I was left, staring stupidly into empty space.

A moment I stood thus, wondering if it could be all a dream, then turned swiftly to look at the gate, and lo! it stood open—wide open, and through it I beheld the sky, reddening in the first light of dawn.

With a cry I sprang to the door and tried to close it, throwing my whole strength against it, but in vain, no efforts of mine could move it!

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Loudly I called for help, but none answered and leaning out of the doorway I saw with horror, that I had been mistaken in thinking the rocks could not be scaled. At my very feet was a path leading down to the valley, narrow indeed as a knife edge and difficult to climb, but not impossible, and even now an army of people was slowly coming up it in single file.

Then, indeed, despair filled my heart and a sickening sense of failure—I was dazed, stunned, unable to understand what had happened and felt only that I had failed utterly, lamentably, had been unworthy of the trust my Master had placed in me.

Wild thoughts chased through my brain; should I rush into the city, alarm the guard, rouse the inhabitants?—alas, it was too late—already the advancing army was nearly at the gate, and all I could do was to remain at my post prepared to sell my life there dearly. I moved into the gateway and looking down, saw with amazement that it was not an army that came toiling up the path, but only a crowd of men and women, some very old, others almost children, all weary, travel stained and in rags.

As I gazed, their leader came abreast of me. I held out a hand to stop him but imperiously waving me aside, he passed in and as he did so, his rags fell from him, and I saw he was clad in shining white robes.

Dumb with surprise and stupefaction I clung to the door, watching the multitude pass in one by one, seeing in the growing light the wondrous change that befell each pilgrim, as he passed the threshold and beholding their rags turn to spotless robes, the weariness vanish from their faces, their lagging footsteps change to a rhythmic march. Some even I recognized—old and dear friends from my distant home, others again had familiar faces and I felt I had met them before, but knew not where. None spoke to me, or heeded me, nor even seemed aware of my presence. At last it ended, this long, slow procession; the doorway at last stood empty and through it I beheld the sun, rising in all its glory, filling the world with light, and my heart with a strange peace and joy.

The silence was broken by a voice behind me, calling me by name, and turning I saw that the last of the pilgrims still stood there and beckoned to me.

As I moved forward, the first level sunrays struck Him and with a great cry of rapture I flung myself down before Him—falling at the feet of my Lord and Master—the great King!

E. M. S.

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APOLLONIUS OF TYANA.

IN the reign of Septimius Severus (A. D. 193 to 211), his wife, Julia Domna, a woman of uncommon attainments and purity of character, attracted around her a circle of the finest intellects and the greatest orators of her day, one of whom was Flavius Philostratus, an eminent sophist and rhetorician. At her instigation he compiled the History and Biography of Apollonius of Tyana. His introduction tells us that he collected his data from a journal of Damis, the disciple of Apollonius, who kept a minute and detailed record of his master's sayings and doings; a sketch of his life at Aegæ by a certain Maximus of Aegæ; also a transcript of his will, "from which it appears how much his philosophy was under the influence of a sacred enthusiasm." "I also happened," he says, "to meet with the four books of Maeragenes, which were not of great value on account of the ignorance of the writer."

Unfortunately all these manuscripts have perished. In spite of the unfavorable comment of Philostratus, it seems a great pity that Maeragenes has been lost. Origen refers to it to prove that Apollonius was a magician. It might very well have given us a better insight into the esoteric side of the sage's life. The following notes are based chiefly upon a careful German translation of Philostratus by E. Baltzer, published in 1883, which I have compared with the original Greek; and a life of Apollonius in English by D. M. Tredwell, a very excellent account, but in which allowance must be made for the author's irreligious and sceptical attitude. He also leaves out the Indian travels and tries to prove that Apollonius was a Stoic, a view with which the present writer does not agree at all.

The birth and death of every wise or divine man is usually invested with a halo of mystery and superstition. Apollonius is no exception to this rule. The story runs that as the hour of his birth drew nigh, his mother had a vision commanding her to go to a certain field and pick flowers there. Her attendants scattered over the meadows, but she sank down in the grass and slept. While sleeping, she was surrounded by swans who sang their song, flapping their wings. In this fashion Apollonius was born. Another legend says that his real father was Proteus, the sea-god. The probabilities are that he was born about 1 A. D. in Tyana, a city of Cappadocia. His parents were connected with some of the noblest families of the city, and he received a competence from his father, which he inherited when he became of age.

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As the boy grew up, he showed remarkable strength of mind, spoke Attic without admixture of dialect, and was distinguished for his great beauty. At fourteen years of age his father took him to Tarsus to be educated, and committed him to the care of Euthydemus, the Phœnician, a Stoic and a celebrated rhetorician. Although he became attached to his master, the city of Tarsus, on account of its luxury, did not please him; so he removed to Aegæ, a maritime town near by. Here he was placed under the tutelage of Euxemes of Heraclea. Philostratus says of Euxemes that he was too worldly to be anything but an Epicurean; nevertheless he instructed his pupil in the tenets of Pythagoras, which he knew like a parrot without rightly understanding them. Apollonius submitted to his authority, and was guided by his advice in the attainment of knowledge, until he was sixteen years old, when he devoted himself to a life modelled after Pythagoras. He still continued to love his preceptor, and afterwards gave him a house and garden, saying: "Live here in your own way. I shall live according to Pythagoras." When Euxemes realized that Apollonius had a great ideal, he asked him how he was going to begin. "Like the doctors," was the answer, "who keep their stomachs in good condition, and thus cure the other parts of the body." Following this verdict he eschewed all animal food as unclean, and ate only vegetables. Wine, he said, was a pure drink, but it coarsened the astral body. He also wore nothing but linen, went barefooted, allowed his hair to grow and lived in the temple of Æsculapius, where he is said to have performed many miracles. One day Æsculapius told a priest that he rejoiced because Apollonius was a witness of his cures. His fame spread abroad, and all Cilicia came to Aegæ to see the wonderful youth. The ruler of Cilicia was at this time a rough and haughty man. He came to see Apollonius and they had a quarrel. The Governor threatened to have the youth's head cut off. Apollonius, however, laughed and said: "Oh, your own day is near!" Three days later the executioner dragged this barbarian away for plotting against Rome.

While at Aegæ, Apollonius heard of the death of his father. He immediately hastened to Tyana, and buried him with his own hands by the side of his mother, who had died a short time before. His fortune he shared with his brother who lived without any restraint and was addicted to drink. He labored to rouse him and make him obey reason, saying: "Our father, who brought us up and advised us, is now dead; I have now you only, and you perhaps only me. If I sin, counsel and help me, and if you go wrong, follow my advice." So saying, he made him docile by kindness, and brought some order into his mistaken life. Next Apollonius turned to his relatives and gave the worthy ones a part of his possessions, keeping very little for himself.

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Apollonius now determined to pass five years in silence, according to the Pythagorean code. This period was passed chiefly in Pamphylia and in Cilicia; and, although he traveled through provinces whose manners were corrupt and effeminate, and much needed reformation, he never uttered a word, nor did a murmur ever escape him. The method he used in expressing his sentiments during his silence was by his eyes, his hands, and the motion of his head. He never seemed morose or out of spirits, and always preserved an even placid temper. He said that this life was irksome only inasmuch as he had many things to say which he refrained from saying, and that he heard many things of a disagreeable nature which he affected not to hear. In this manner he passed over many mischievous things said against him in dignified silence. Whenever he entered a town in a state of tumult or uproar, he pressed forward into the crowd, where, presenting himself, he showed by his countenance and the waving of his hand the reproof he intended to express, and all kept silent, as if engaged in the most mysterious ceremonies of religion. While residing in Aspendus, the inhabitants became enraged and disposed to insurrection. To this condition they were driven for want of the necessaries of life; a famine prevailed in the land, and monopolists had hoarded all the corn, in order that they might sell it at enormous profits. The people were stirred up against the Governor, whom they believed the cause of their suffering, and were about to burn him alive, even if he were found at the feet of the statue of Tiberius, who was then more feared than all the gods, even Jupiter Olympus. Apollonius approached the Governor, and asked him, by the waving of his hand, the cause which excited the multitude, and of what duty he, as Governor, had been remiss. "In none," replied the governor; "and I think I could appease them if they would hear me." Then, turning to the multitude, Apollonius by a sign made them understand that the Governor must be heard; on which an immediate silence ensued, the people acting as if in awe of him. When the Governor saw this, he took courage, and commenced haranguing the people, informing them who were the guilty persons who had hoarded the corn and produced the present calamity; he also informed them where the corn was concealed. When the Aspendians heard this, they began organizing for the purpose of breaking open the repositories, and taking the corn by force. Apollonius admonished them not to act hastily, and advised them to summon the monopolists, which they resolved to do. As soon as these men arrived, he was sorely tempted to break his silence, so great was the provocation to rebuke them. However, he respected the law of silence, and wrote his reproof on a tablet, as follows: "Apollonius to the monopolists. The Earth is the mother of all people, for she is righteous. But you are unrighteous in that you

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act as if she were your mother alone. If you do not stop this, I shall not permit you to wait upon her any longer." At this they were afraid and filled the market with grain.*

After the completion of his period of silence, Apollonius went to Antioch and lived in the temple of Apollo Daphneus, where it is said that Daphne, the daughter of the river Ladon, was metamorphosed into a tree. When he saw that the worship and the grounds were utterly neglected, he turned his eyes to the Ladon and cried: "Not only was thy daughter changed, but thou thyself, from having been a Greek and an Arcadian, art become a barbarian." The people of Antioch were at that time under Cæsar's displeasure, and as a punishment he had closed the hot baths. They were very much grieved at this, but Apollonius said: "Cæsar, to punish you for your wickedness, lets you live several years longer"; for he believed hot bathing, beyond a moderate indulgence, detrimental to health.

Apollonius now resolved to give lectures to the people on philosophical and religious subjects, but he avoided promiscuous multitudes and places of public resort, saying: "I do not want human beings, but men." At sunrise he communed with himself alone, but afterwards he called together the priests, talked with them, and informed them if they had departed from the ancient traditions. Whenever he came to a city where the rites were barbarous and showed immoral tendencies, he inquired into their origin and suggested whatever seemed to him better. He would also go to his disciples and let them ask what they pleased, saying that "those who cultivate the virtues and the true philosophy ought in the morning to commune with the gods concerning the matters of the gods, and in the evening, of human affairs." After he had answered all the questions of his friends, he would address the multitude in the evenings, but never before noon. When he had talked as long as seemed sufficient, he anointed himself and plunged into cold water, for he said that "warm baths make a man old before his time." In this manner of occupation his time was employed many years (until A. D. 40) at Antioch and surrounding cities, and he was able to compel the attention of the most uneducated men.

For a long time Apollonius had formed the project of visiting India and the initiates, whom Philostratus calls the Brahmans. Incidentally he also wished to visit the Magi of Babylon and Susa. Accordingly he communicated his plan to his seven disciples, but when they tried to dissuade him from the undertaking, he said: "I have chosen the gods as my counsellors; I only wanted to test you, whether you possessed courage enough for the undertaking which I have in mind. As you have not got it, farewell, but continue to study philosophy. I must go whither wisdom and my guardian

*Adapted from Tredwell's translation of Philostratus.

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angel draw me." So saying, he set out from Antioch with two expert scribes of his own family, about to begin the most important journey of his life.

In the course of time Apollonius arrived at Nineveh. There was a statue of Io, the daughter of Inachus, here, with horns to commemorate her existence as a cow. It soon came to light that he knew more about the statue than the priests themselves. This fact attracted the attention of a young Ninevite, whose name was Damis, and who became the faithful disciple of Apollonius for the rest of his life. Damis, accordingly, approached his future master and said, "Permit me, Apollonius, to accompany you. Obey your god, I obey you. Perhaps you will find that I am not altogether worthless, for I know the road to Babylon and several of the languages spoken there." "But I, my friend," replied Apollonius, "know all these languages without ever having studied them." When Damis was amazed at this, he continued: "Do not wonder that I know the languages of mankind, for I understand them even when they are silent." After this Damis worshipped him and kept a careful record of all his sayings and acts. A foolish prattler once joked Damis for doing this, saying that he was like a dog, waiting for scraps from the table. "Oh, yes," said Damis, "when the gods dine, no doubt they have servants who see to it that no crumbs of ambrosia are left."

The two journeyed together through Mesopotamia, stopping at Ctesiphon and Cissia, and then at Babylon.

Philostratus says that Apollonius had frequent conversations with the Magi, in the course of which he learned much and taught a great deal; but what they talked about Damis did not know because Apollonius forbade him to be present. He tells us, however, that his master always went at midday and at midnight, and when he asked him once what kind of men they were, he replied: "Wise, but not all-wise." The king was very much impressed with Apollonius and always wanted him nearby, offering him many favors and gifts which were always refused. One day the king was about to hunt in his gardens and invited Apollonius to accompany him. The latter refused, saying: "Have you forgotten, oh king, that I never sacrifice animals with you? What pleasure would I then take in hunting animals imprisoned contrary to their nature?" On another occasion Bardanes went to the country to administer justice, and on returning praised himself because he had held court for two days for the sake of a single case; but Apollonius merely remarked: "It certainly took you a long time to discover the right."

In this fashion Apollonius spent much time with Bardanes. Previous to arriving at Babylon he had prophesied to Damis that they would be forced to stay for a year and eight months. One

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day he said to Damis: "Well, Damis, let us go to India; we have stayed here long enough." The latter reminded him of his prophecy, and added that only a year and four months had passed. Apollonius answered: "The king will not let us go until the eighth month is up. But you see how good he is, and worthy of a better fate than to rule over barbarians." And so it fell out. Finally, however, Apollonius resolved to go, and obtained camels and guides from the king. When Bardanes asked him what he expected to bring back from India, he replied: "Assuredly, oh king, a most welcome gift. For if my stay with the Wise Men makes me wiser, I shall certainly have gained when I return." At this, the king embraced him affectionately and said: "Ah, yes, but only come back, for this gift is very great."

Apollonius and Damis now proceeded on their way to India, riding the camels which Bardanes had given them. Philostratus says that they went by way of the Caucasus Mountains,* and his account is full of charming digressions about the countries, races, myths, and natural history, for which I have no space in this article. He records the fact that a ghost was seen, which would appear now on one side and now on another. "Apollonius, however, understood what it was, called to it and commanded the others to do the same, this being the proper way to treat these appearances, whereupon the ghost disappeared like a shadow." In the course of their travels, they came to the Indus river and found that Bardanes had sent to the king of the country asking him to do everything for the convenience of Apollonius. Accordingly a boat was provided to take them across, and a man to guide them through the country.

The following passages are taken from the *Path,* Vol. I, p. 197:

"Crossing the Indus they soon came to Taxila, which they called the capital of India. It is difficult to trace out their exact course, the present names of most geographical features being quite different from the designations given by Damis. It would probably require a thorough occultist to tell just what places they did visit. King Phraotes was the ruler at Taxila, and in him Apollonius found an initiate. The latter was struck with the modest simplicity of the monarch's surroundings on entering the palace, and inferred that he must be a philosopher."

The same article, which consists for the most part of a careful translation from the Greek of *Philostratus,* tells us further that the King told Apollonius the course which a youth took who proposed to dedicate himself to the pursuit of Wisdom. When he had reached his eighteenth year he had to cross the Hyphasis river to those men

* These mountains are certainly not the Caucasus Mountains of to-day. Further on Philostratus mentions that the Indus rises in the Caucasus Mountains, so they are probably part of the Himalayas.—G. R. S. Mead, in his life of Apollonius, considers that India was entered by the Khaibar Pass and from there across the tributaries of the Indus to the Ganges and then to Nepal, the home of the wise men.

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who had attracted Apollonius to India. Beforehand, however, he had to make his intention publicly known, in order that he might be restrained in case he was not pure. To be pure one had to be without blemish in respect to father and mother, and moreover with an upright ancestry for three generations. If without fault in this respect, the youth himself was then examined as to whether he had a good memory, whether he was naturally inclined to uprightness or would only have it appear so, whether obedient to father, mother and instructors, and finally if he had made no evil use of the bloom of his youth. "Since wisdom stands in great esteem here," said the King, "and is honored by the Indians, it is of great moment that those who seek to devote themselves unto it should be carefully examined and made to undergo thousand-fold tests."

When Apollonius asked about the wise men whom Alexander the Great was supposed to have conquered and then held converse with, Phraotes said that they were the Oxydraks, a war-like people who claimed Wisdom, though they knew nothing of real importance; the truly wise men dwelt between the Hyphasis and the Ganges. Had Alexander gone thither he could not have conquered them, even with ten thousand Achilles and thirty thousand Ajaxes. "For they fight not in battle against advancing enemies, but being holy men, beloved by God, they repulse them through aerial apparitions and lightning flashes."

When Apollonius took his departure, Phraotes gave him the following significant letter to the Brahmins: "The King Phraotes greets his teacher Iarchas and the Wise Men with him. Apollonius, the wisest of men, regards you as wiser than himself, and comes to learn from you. Let him not depart without knowledge of all which you yourselves know. For thus nothing of your wisdom will be lost; since no one speaks better than he, or has a truer memory. Let him also behold the throne whereon I sat when thou, Father Iarchas, gavest me my kingdom. His attendants also deserve praise for their attachment to such a man. Be thou happy. Be happy all of you."

When they came near the hill where the wise men dwelt, their guide was filled with fear, for the Indians stood more in awe of these men than of their own King, and their ruler was accustomed to consult these wise men about everything he said or did. When near a village not a stadium from the hill, a youth approached them, blacker than any Indian, with a gleaming, moon-shaped mark between his eyebrows. He bore a golden anchor, which in India took the place of the Herald's staff. He addressed Apollonius in Greek, which did not astonish him, since all the dwellers in the village (a lamasary?) spoke that tongue, but it did astonish the others to hear their master called by name, and it filled Apollonius with confidence as he remembered the purpose of his journey. "We

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have come to men truly wise," he said to Damis, "for they have a fore-knowledge of things." Asking the youth what was to be done, he was told: "Those with you remain *here;* thou, however, shalt come just as thou art, for so *They* command." In this *They* Apollonius recognised Pythagorean language and he followed with joy.

In one of his conversations with the Egyptian Gymnosophists, years afterwards, Apollonius thus characterized the wise men of India: "I saw the Indian Brahmins who dwell upon the earth and not upon the earth; in a strong fortress though unfortified; and, without possessions, possessing everything." Damis, in a matter-of-fact way, often customary with him, gives these words a literal interpretation, saying that they had their bed upon the earth, and strewed the ground with herbs selected by themselves; he himself had seen them floating in the air two ells above the earth; not for hocus pocus—for they despised vain striving—but in order, by thus floating with the sun, to be near and pleasing unto the god. This was what was meant by "upon the earth and not upon the earth." The strong fortress, unfortified, meant the air in which they dwelt, for although they appeared to live under the open heaven, they spread a shadow over themselves, were not wet by the rain, and were in the sunshine whenever they wished. And since they obtained everything the moment they wished it, Apollonius rightly said that they possessed what they did not possess. "They wear their hair long, they bind a white mitra around their heads, their feet are bare. The form of their clothing resembles that of a sleeveless under-garment: the material is a wool, produced by the earth itself, white like the Pamphylian, but softer, and so fat that oil flows from it. Of this they make their sacred garments, and when another than these men seeks to gather this wool, the earth will not release it. By the power of the ring and the staff which they bear everything can be done, but both are kept as a secret."

Iarchas welcomed Apollonius in Greek and asked him for the letter from Phraotes; when Apollonius wondered at his gift of prescience he remarked that a *delta* was lacking in the letter, left out by mistake, and so it proved. After reading the letter Iarchas asked: "What dost thou think of us?" And Apollonius replied: "As no other person in the land whence I came, as my journey hither shows."

"What makest thou think that we know more than thou dost?"

"I believe," answered Apollonius, "that your knowledge is deeper and much more divine."

Iarchas hereupon said: "Others are accustomed to ask the newcomer whence he comes and for what purpose; the first sign of our wisdom shall be this: that the stranger is not unknown to us. So there, test this." Hereupon he told Apollonius his history from father and

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mother down, what he had done in Aegæ, how Damis had come to him, what things of importance had happened on the way, etc. As Apollonius asked in surprise, whence came that knowledge, Iarchas answered: "Thou also camest gifted with this wisdom, but not yet with all of it."

"And wilt thou teach me all thy wisdom?" asked Apollonius.

"Gladly and ungrudgingly, for this is wiser than to conceal that which is worth knowing. Besides, Apollonius, I see thou hast been richly gifted by Mnemosyne, and she is the one among the gods whom we most love."

"Dost thou also behold," asked Apollonius, "of what manner my nature is?"

"We see all the peculiarities of the soul, for we know them by thousand-fold indications," replied Iarchas.

When midday came they rose in the air and did homage to the sun. The youth who bore the anchor was then told to go and provide for the companions of Apollonius.

He returned in a very short time, saying: "I have provided for them." He was then commanded to bring the throne of Phraotes, and when Apollonius had seated himself thereon, they continued their conversation. Iarchas told them to ask what he wished, for he had come to men who knew all things. Apollonius asked if they knew themselves, for he believed that they, like the Greeks, held knowledge of self to be difficult. But Iarchas answered with an unexpected turning: "We know all things, because first of all we know ourselves; for no one of us can approach this wisdom without first attaining knowledge of self."

Apollonius asked further, what they held themselves to be.

"Gods," answered Iarchas.

"And wherefore?"

"Because we are good men."

Apollonius found so much wisdom in this saying that he made use of it in his speech of defense before the Emperor Domitian.

They talked about the soul and reincarnation, and Iarchas told him that the truth was "as Pythagoras taught you, and as we taught the Egyptians." They spoke about the previous incarnation of Apollonius as steersman of an Egyptian ship, in which capacity he had refrained from following the inducements held out by pirates to let his vessel come into their hands. Concerning this Iarchas said that refraining from unrighteousness did not constitute righteousness.

"The King of the country came to visit the Brahmins and a wonderful feast was prepared for him; everything came of itself: Pythian tripods, and automatic attendants of black bronze, the earth spread out herbs softer than beds to recline on, delicate viands appeared in orderly succession, etc. The accounts of the phenomena

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occasioned great remark during the subsequent career of Apollonius, and people would persist in mixing them up with the teachings of the master, just as to-day they inextricably confound Madame Blavatsky's famous cup and saucer with Theosophy. But we are told that Apollonius did not concern himself with phenomena; when he saw these wonderful things he did not ask how they were done, nor to be taught to do them, but he contented himself with admiring them. And we are also told that the marvellous things he did were not accomplished through ceremonial magic, but through the perfection of his wisdom." (From the *Path.*)

The same author further states that Damis was subsequently allowed to come to the Brahmins, and when he asked about the composition of the world and the four elements they replied that there were five—the fifth being ether, which was regarded as the final source of the gods.

"For everything that breathes the air is mortal; that which drinks the ether is immortal and divine," said Iarchas. He also said that the world was to be regarded as a living being of both sexes, having a more ardent love for itself than that of one person for another, being united and bound to itself. Damis learnt much from his intercourse with the Brahmins, but he wrote that at the secret discourses Apollonius was alone with Iarchas, and from these originated the four books written by the former. Iarchas, said Damis, gave Apollonius seven rings, bearing the names of the seven planets, and Apollonius wore them one after the other, according to the name of day of the week.

The foregoing is a brief account of the Indian travels of Apollonius. His sojourn with the wise men lasted about four months, and the results of his conversations are set forth in four books which were not in existence even in the time of Philostratus.

L. G.

(*To be continued.*)

It may well be that there are mighty spiritual beings in existence, as much in advance of us, in the present state of development, *as we are of the least and lowliest of the "beasts that perish" and it may well be that these great personalities play a vital part, undreamed of and unimaginable by us, in the direction of the affairs of the Universe. But they do so (we may rest assured), as children of Nature; and the laws that they administer and obey are to the full as natural as those under which we live.*—THE CREED OF CHRIST.

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ON THE SCREEN OF TIME.

The Ether.

THE great thought of a Master flashes through the world—a living, dynamic fact. And the world is busy with other things. But some group of students, whose power lies in unity of heart and love of Truth, receive and cherish what might otherwise be lost. They pray that the Light they have seen may be shared by all the world, and in imperfect ways they try to spread it. If they worked for self, the result would be short-lived. But because they work unselfishly, for love of the Thought and the Thinker, and with compassion for those who see not, their effort is reproductive. Presently, from minds and hearts unknown to them, the answer comes. The Truth which they have seen, springs into form more perfect than they could give it.

Constantly this now happens—and although it has been remarked before, the encouragement is worth repeating: that the things which Theosophists have desired so ardently to say, and which they have striven to say, are being said for them with all the thoroughness and finish which specialization alone makes possible.

Among recent instances is a study by Sir Oliver Lodge, on *The Ether of Space,* which is mentioned elsewhere in this issue. In it, the power and density of the ether, and, inferentially, of etheric bodies (referred to in The Screen of Time for July), is explained with a wealth of scientific detail and illustration. Only one statement need be quoted: "In every cubic millimetre of space we have, according to this view, a mass equivalent to what, if it were matter, we should call a thousand tons, circulating internally, every part of it, with a velocity comparable to the velocity of light, and therefore containing—stored away in that small region of space—an amount of energy . . . expressible as equal to the energy of a million horse-power station working continuously for forty million years" (p. 95).

We should remember that this ether of space has several aspects or "principles," and that, in its turn, it is but a lower manifestation of the Æther, the Akâsa, "the celestial Virgin" of universal symbology.

Practical Mysticism.

Another instance of this diffusion and splendid expression of theosophic thought, is a book entitled *Social Law in the Spiritual World,* by Professor Rufus M. Jones, of Haverford College. As a

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Quaker, the author speaks of the inner life from actual experience. But he is also a professor of philosophy, and therefore brings to the interpretation of his experience a wide range of comparison. It was Professor Jones who, in a recent address, entitled, "The Present Opportunity for Friends," so eloquently appealed to his fellow members to take part in the revival of a more spiritual Christianity. He said:

"Just now we are in the outer fringe of a revival of mystical religion. By mystical religion, I do not mean something dim and hazy, but a religion of inward, first-hand experience, not in danger of being overthrown by some discovery of science. A religion with authority as compelling as the authority of the multiplication table, or the law of gravitation. Our generation has passed through an intellectual transition greater than the protestant reformation. Science is based on facts, and the result of the laboratory method has given it an authority which carries conviction. History has also undergone a change and speaks with a compelling force which it never had before. This new interpretation of the universe and history is given forth in no obscure corner of the world. For better or worse, our school-children and college students receive it. The spirit is abroad and must be reckoned with.

"With this movement there is a tendency to turn away from the religion of tradition to a religion of the heart, a religion built on the facts of experience. We are no longer content with far-off facts known only by hearsay, or with some letter written when the race was young. Our present day man wants to feel his own soul burn within him. He asks for the evidence of a new creation which takes him out of sin and weakness and makes him victorious. He will be satisfied with nothing less than a religion of demonstration—a spirit of transforming power. Other denominations are succeeding better in cultivating æsthetic tastes; others pass us in formulating creeds; but our mission is to teach a spiritual religion—that God lives in the human soul. Fads and novelties may galvanize the exterior, but the human soul needs God, and will not be satisfied with cheap substitutes.

"We are just now experiencing a ground-swell of religious conviction which can not be satisfied by reciting creeds or appealing to the emotions. Men demand a religion of reality that fits close to their personal experience. We should gird ourselves for this need of the hour. We should not slacken our efforts in evangelistic and missionary fields; nor should we do less philanthropic work, but we should recognize our opportunity and with our own spirits kindled, tell the good news abroad with the love of Christ reflected in our faces."

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The Professor begins his book by insisting that divinity is discoverable and realizable:

"To admit that God *was* known in experience, but can now be known only by report, is to cast the deep taint of doubt upon all that is reported of Him. It means either that He has changed so that He can not show Himself now, or that from the nature of the case man has become incapable of having a revelation of Him, however much God wills to show Himself. On the contrary, the revelation in the first century is the supreme warrant for our faith that God is essentially self-revealing and that man can find Him and know Him and become His organ of manifestation. The nearer we get to the original record and its real meaning, the less is it possible for us to stop satisfied with a record. The more profoundly we are impressed with its truth, the more compulsion we feel to possess the experience which flowered into these immortal documents. The belief, then, in the reality of a primitive revelation, far from checking our own quest for God, is just the flame which kindles us with assurance in our own personal quest—a quest which gives life its highest significance" (p. 25).

It might, of course, be said with equal truth that no one can become thoroughly alive to the truth of those immortal documents, or to the truth of documents still earlier, such as the Upanishads of India, until he has to some extent experienced within himself the facts, and made real the life, which the scriptures of the world record. But this is merely another way of saying that to know the doctrine we must practise it—a truth which Professor Jones would be the first to emphasize.

Our Knowledge of God.

Granting, then, that man can know God (and we may use this term to designate the Logos, or Higher Self), we next come to the question, By what means can God be known? To which we are given the refreshing answer that in any case we should not expect to find God "at the end of a logical syllogism." Further, that "we do not surrender love and sympathy, goodness and patience, because we can not dig them up with a pick or find them under the microscope. We look for them where they belong. They are not describable objects in space and time—so big, so long, so high! They are neither 'things,' nor are they in 'a realm *beyond* things.' They are *facts of personal life.* They belong in the realm of spirit. We must look there for them, and we must use methods of search which suit that realm. . . . If we *know* the reality of 'things we see,' no less do we *know* the reality of what we *appreciate* and *act upon*" (p. 36).

So we come to the basis of the Professor's philosophy:

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"There is one approach to an infinite realm where God *might be*. There is one door that opens into a holy of holies. The true path is through personality. The search must *begin* in our own bosom: Who am I? What do I live by? What does personality involve? How am I related to my fellows and to nature? What does my sense of worth imply? What do I mean by goodness? Can I draw any finite circle about 'myself'? Do I have any dealings with 'a Beyond'? These are questions which take us into regions where microscope and telescope do not avail, but the full answer to them would bring us to *that which is*" (p. 37).

Brotherhood.

Very clearly, and on purely common-sense grounds, the author brings out the fact of interdependence—that it is impossible to draw "any finite circle about 'myself.'" "Much which was thought to be transmitted by heredity, we now know is gained by imitation both unconscious and conscious." "Language is a social creation and could be attained only in society. . . . The selfhood which we know could never be without this achievement of self-utterance through social relationship. . . . It can be positively asserted that there can be self-consciousness only through social consciousness." Then again, even more luminous, is this saying: "The personal self is like the brain-cell, to be revealed only as it functions in a whole made up of beings like itself." Finally, and most suggestive to those familiar with the doctrine of reincarnation: "the fact is, personality gets no sufficient *origin* in the phenomenal world; nothing here explains it. From the first it trails clouds of glory. Even the budding personality betrays an infinite background and suggests an infinite foreground."

Having proved that personality implies and involves union in a social, spiritual whole, and that the very basis of the world we know lies in this fact of interrelated personalities, Professor Jones proceeds to demonstrate that this finite social consciousness is but a fragment, and that "the spiritual relationships, the ethical structure of society, and the solid reality of the universe itself can be accounted for only on the basis of a Divine Unity in whom all self-conscious persons have their root and life." We must admit, he says, the reality of an infinite Self who is the Life of our lives, and "that every little inlet of human consciousness opens into the total whole of reality" (p. 220).

Mystical Experience.

In support of this thesis he writes a valuable chapter on "The Testimony of Mysticism," quoting the experience of an old man in Monod's *Six Meditations on the Christian Ministry*, which he describes

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as "a characteristic mystic experience," adding that "those who have enjoyed something similar to it will easily believe in its reality and those who have not are no more justified in denying its reality than the blind man is in denying reality to the stars which he can not see." The experience itself is given by Monod as follows:

"The Holy Spirit is not merely making me a visit; it is no mere dazzling apparition which may from one moment to another spread its wings and leave me in my night; it is a permanent habitation. He can depart only if he takes me with him. More than that; *he is not other than myself;* he is one with me. It is not a juxtaposition, it is a penetration, a profound modification of my nature, a new manner of my being" (p. 128).

Professor Jones further substantiates his position from the writings of Fox and others of the early Quakers. Fox, he says, "finds the ground of all his hopes and the substance of all his expectations in an actual experience which he possesses." This position, the Professor declares, "is impregnable, and *it is the sign in which present-day Christianity is to conquer*" (p. 153).

But our author is not blind to one of the great defects in orthodox Quakerism. It erects, as he points out, a permanent barrier between man and God. Man himself has one origin; the Light or "Seed" another. "It is not only foreign in its origin; it forever remains foreign. . . . Nothing, in this view, has 'unction' which does not come from beyond the margin of the person himself. . . . It has encouraged the ecstatic state, and it has discouraged strenuous preparation of life, without which no adequate ministry ever comes" (p. 156). The Quakers of that school—and it is not the only school—do not seem to have grasped the meaning of St. Paul's wonderful assurance to the Romans: "The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ." There can be no *essential* difference in nature between children and their Father.

Points of Difference.

But our author is not impeccable. Few people are! And although it is the aim of Theosophists to look for the truth which the views of others contain, and to rejoice when they find it, as ever another side-light on the one Truth, nothing can be gained by shutting our eyes to differences. Thus, Professor Jones, in our opinion, is neither true to his own premises nor correct in fact when he declares that beyond this world of our present consciousness there can not be any other world, "non-spiritual but more real," and that, "if there is such a world, an independent world beyond, it is for ever unknowable to us" (p. 56). He comes to this conclusion because he finds that our knowledge of this world is rooted in immemorial social

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consciousness; is founded upon social experience. Hence a child, as shown already, derives its self-consciousness from self-utterance, which in its turn is a social creation. How can there, he argues, be any comprehension of another world, seeing that we have no social experience of it? "We could not know whether it were or were not." But in this he seems to deny the possibility that there may have been in all ages a number of human beings, conscious both of this world and of an inner and more real world; and that, just as a child, born into this world, develops self-consciousness and perception through contact with others, so also, that same child, having attained to manhood, may gain access to an inner and more real world, and may be able to acquire self-consciousness and perception there, by contact with an "immemorial social consciousness,"—which means, by contact with those who have already mastered the conditions of that inner world. In both cases, the powers acquired, although developed through contact with older and wiser beings, must have existed previously, in a latent state. But the "miracle" of acquirement is no greater in one case than in the other. Theoretically, materialism would make it impossible for any child to learn to talk, or to become self-conscious: but Professor Jones is very far from being a materialist, and we can see nothing in his fundamental premises which conflicts with the higher development which he declares impossible.

Negation Mystics.

We would venture to suggest also that the same mischance of vision is responsible for an injustice to those whom the Professor describes as "negation mystics." Eckhart is one of them; Dionysius is another. A mystic of that kind, he says, "must slough off not only the rags of his own righteousness, but the last vestige of his finitude. Union with God, absorption in His Being, so that 'self' and 'other' are unknown, is the goal of his search."

> "Some little talk awhile of Me and Thee
> There was—and then no more of Thee and Me."

And then he adds: "One sees that this mystic is asking for something which can not be granted, or at least for something which could not be known if it were attained" (p. 133).

True,—if we think of ourselves only as we now are, it must follow that we can attain to nothing which is beyond the range of our present consciousness. The unborn child, in that case, could never become a professor of philosophy. And yet we know that Time and great effort make many things possible. We know, further, thanks to Professor H. B. Mitchell and other mathematicians, that within the Infinite there is room for infinitely many Infinites, each distinct, yet each co-extensive with the whole ("the whole is greater

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than its part" being merely a definition of finitude). Hence, when Eckhart longed to lose "his finite, illusory personality, and be at home in the deeps of Being where no one says 'I' or 'mine,'" he was not necessarily longing for the contradictory or impossible, nor was he necessarily wishing to efface his *selfhood.* Like the Buddhist, he may have realized that true selfhood is not attained until we learn to identify ourselves with the universal Self.

Professor Jones clings to finiteness, feeling, perhaps, that that is safe ground. He complains that "Eckhart glories in calling his Absolute, 'the nameless Nothing,'" and that such "surrender of finiteness brings us to an abstract absolute which lacks all qualities and differentiation." But his objection seems to be based largely upon the supposition that his "negation mystic" would attempt to jump directly from personality to Infinity—something manifestly impossible and which no genuine mystic would advocate. Not even the angels in Jacob's vision flew between earth and heaven: they descended and ascended *upon a ladder.* For Christians, there is Jesus, the ever-living and divine Master, and Christ, the Logos, made manifest to us as Jesus, and existing within ourselves as the Light which lighteth every man. For Buddhists, there is Gautama, and the Buddha which he was. We have to become such as They were *and are,* step by step and effort by effort—the self-sacrificing servitors of humanity—and thus become in heart and mind at one with the Logos, the spoken Word of God, before we can so much as touch the problem of the Absolute.

But would it be worse to think we can jump at once to the infinitely remote, than to think that the infinitely remote is already within our reach? To invest the Absolute with human qualities, however sublime, is not to draw near, but to recede. We may be sure that when we have attained to all that we now recognize as divine, there will be a margin—as yet unimaginable—for still further progress and attainment: for still greater service. "Wherever we stand there are always higher peaks of effort still towering beyond, lost in the mists of cloud"—"as one who has traveled this path has sent us back word." It is a paradox, but not a contradiction, that while there will always be the Unknown, nothing is eternally Unknowable.

Yet we are in the fullest accord with Professor Jones in all that is vital. Even his objection to Eckhart's "nameless Nothing" is salutary, in so far as it reminds us once more of what Krishna says in the *Bhagavad Gita:* "For those whose hearts are fixed on the unmanifested the labour is greater, because the path which is not manifest is with difficulty attained by corporeal beings." Love is the great Magician, and it were better to go before some idol, and there, with pure heart and child-like faith, to make offering of leaf,

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or flower, or fruit, or water, than to remain cold in the contemplation of the Absolute. The fire of Love! May all the gods conspire to give us that! More and more we need it, until its unconquerable longing shall make silence for the "still small voice."

Does the World Progress?

Does the world progress? Are we really becoming more civilized? The answer must depend upon our standard of comparison. What *is* civilization? Are our automobiles and flying-machines and vaudeville performances and general hurry and clatter, any evidence that we are more advanced than the inhabitants of ancient India, whose consuming interests were religion and philosophy, and who, when they were obliged to move from place to place, just walked? Personally we believe in cyclic progress, and that there are cycles within cycles; also that the race may at certain times be developing in one direction while deteriorating in another. So the question is not easily answered. But of one thing we may be sure: that we have improved greatly during the past hundred years. Different evidence of course appeals to different people. To some it may be sufficient that it is no longer the custom for gentlemen to drink themselves under the table after dinner. To others it may seem that our greater religious tolerance (or is it indifference?) proves fundamental progress. We, for our part, have recently discovered proof positive! Nations have developed a keener sense of humor—a purely god-like attribute. They have learned even to laugh at themselves. Think of this in the London *Times* of August 15, 1809; just one hundred years ago. The writer is commenting upon the victory of Sir Arthur Wellesley (the Duke of Wellington) at Talavera. "If anything," he says, "could add to the pleasure which we at present feel, it is, that Sebastiani is among the wounded and defeated Generals. We know this little, pert, bragging, Italian-blooded Frenchman well, and the contempt with which he habitually expresses himself of this nation: and a most remarkable circumstance it is, that *there is hardly a French General of eminent rank that has dared to speak disrespectfully of Britons, who has not afterwards crouched under their valour.*"

Providence, in other words, had seen to it that those pert French Generals who had affronted the said Providence by daring "to speak disrespectfully of Britons," were afterwards caused to crouch under the valour of some British bullet! Providence has had many rôles to play, but this feat of selecting French Generals "of eminent rank," and of guiding British bullets, whether aimed or not, to those contemptuous bosoms, must have exhausted—its risibilities. And there is no editorial writer on the London *Times* to-day who *could* write that sort of thing if he tried. It is not because he has any greater respect for Providence. It is because he sees things in truer perspec-

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tive. The view of the 1809 gentleman was all out of perspective and therefore strikes us as humorous. We have succeeded, to some extent at least, in "placing" ourselves and in finding the range of events.

And in case some American reader should suppose that such folly was peculiarly British, it may not be out of place to mention that the editorial writers of this country, within living memory, were equal to informing the public that "Queen Victoria will tremble in her Tower of London when she learns that we live in the rising sun of the Golden West and are free-born Americans." Such editorials, temporarily in any case, are no longer published. We should laugh! What better proof that we are more civilized?

Incidentally, also, if we have outgrown some of the childishness of fifty or a hundred years ago, and have learned to think and talk in better proportion, how must our present standards appear to those who have evolved so far beyond us; who have attained to Knowledge, and who can look back over centuries as we look back over years? For still we see little as big and big as little; still we see as through a glass, darkly, while They see face to face. With us, in spite of our egotism and lack of charity and folly, the Great Ones (call them Saints or Sages or Initiates or Masters, or merely Elder Brothers, as you choose) are endlessly patient, with a love greater than our uttermost ideal of love. Would we be treated otherwise? And should not we, therefore, when we find qualities in our neighbors which jar and repel us, strive to still the revulsion of our minds and to act from the centre of love and quietness in us, which, if the truth were known, alone marks us off from the beasts and links our lives with the divine? So it would seem. And so it may be said also that the test of growth, whether personal or national, is not so much a consciousness of steps taken, as of higher steps to take; and that one essential of progress is an ever-increasing humility.

T.

Christianity is not a system of thought, Divinely revealed to men once for all in a series of propositions which we must accept under pain of eternal ruin. It is a life and an experience, into which we grow by the surrender of our lives to the rule of Jesus Christ.—"E. G.," in The British Friend.

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ELEMENTARY ARTICLES

Theosophy and Physical Culture.

DURING my early studies of Theosophy I was impressed, and somewhat puzzled by the lack of any reference to the body and its care and culture. On my way to Theosophy I had examined "New Thought," and found that most of these cults advocated physical culture and emphasized systematic breathing and other exercises for physical development and health. Some of these also believed that certain bodily postures and movements were necessary for mental and psychic development.

Among the first Theosophists that I became acquainted with were some who almost seemed to ignore the body. One for whom I had great reverence and affection did not seem to care when he got his meals, nor what they consisted of, so long as they did not contain animal food. He was a strict vegetarian. About all the exercise he got was to walk from his office (where he slept) to the courthouse and back, or to the meeting of the Theosophical Society. My physical health was never robust until I was over twenty years of age, and I had always attributed my gradually increasing strength and endurance to the study and practice of the laws of health. From the time I was ten years of age I devoted myself to the study of physiology and hygiene, and carefully followed the simpler rules of health—cleanliness, simple diet, using neither alcohol nor tobacco, and using my best judgment in the matter of exercise and rest. The results of this method of life seemed to me quite satisfactory. I have met some extremists among the new thought people who declare that breathing and other exercises were of no value, but true thought was everything and all-sufficient to keep the body in perfect health. I did not change my manner of living either for the strong affirmations of the New Thoughters, or the carelessness of Theosophists. I took notice of both, kept on observing, and studying the subject, until at last it was clear to me that the teaching I had followed found confirmation in the lives of my Theosophical friends, as well as in that of my New Thought acquaintances.

I noticed, further, that some Spiritualists and New Thoughters who joined the Theosophical Society were greatly disappointed that

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there was no instruction in healing and psychic development generally. Some of them thought Theosophy was inferior in this respect to the cults they had formerly been connected with, and all were puzzled by this, and by the fact that healing by drugs was not condemned but practised by the leaders of Society. Among all classes to-day physical culture is popular, and most parents are anxious to have their boys and girls well trained in this respect. Are they wrong? Does Theosophy discountenance the care of health and the culture of the physical organs? Perhaps there are some who have recently begun the study of Theosophy and who are not quite clear on these points, and it may be that what I have to say on this may be helpful to them. While they may not reach the same conclusions, my experience may help them nearer to the reality than I have reached myself.

Theosophy informs us what our bodies are, and what they are for, and a careful study of this teaching should lead us to right ways of living so far as the physical life is concerned. The real man is entirely out of touch with the physical plane and with molecular consciousness, and in order that it may reach this it must have a body composed of molecules capable of receiving impressions from other molecules and molecular forces. Only in this way could the real man assimilate molecular consciousness. The office of the body, then, is to relate the soul to matter as at present constituted on this earth, through which it may gain experience from molecular states. The body is built up on countless hosts of the molecules synthesized into cells by units of consciousness which receive their energy and vitality from what the *Secret Doctrine* calls *"fiery lives."* These cells are synthesized into other centers of consciousness that we call organs, such as the heart, stomach, liver, etc., and the more perfect these organs are the more clearly does the soul see, and express its purposes, and learn its lessons. If the physical organ of sight be imperfect the soul does not see clearly. If the brain, which is the instrument of thinking, feeling, and imagining, be impaired, these functions are not perfectly performed and all life is changed for the soul. It therefore becomes a very important question how we shall keep this physical body in the best possible condition for doing its work.

There is a passage in the Bhagavad Gita, Book VI, 16, that is very interesting. Perhaps some of the older students may say that it has a much deeper meaning, which may be true, but I think it also applies to the physical life. "Union is not for him who eats too much, nor for him who eats not at all: it is not for him who is dreamy, nor for him who is too full of waking life." Here we have one key to health and the highest development of the body, and our everyday experience will confirm its truth. We see that men suffer

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from too much air and from too little: from over feeding and under feeding: from excessive sleep and from too little sleep: from too violent exercise and from too little exercise. So we must not only know what our bodies need but also how much. This does not mean that one rule of life is as good for one man as for another. No. The old proverb, "What is one man's meat is another man's poison," has some truth in it, for each body has its own peculiar conditions of health, and we must know ourselves. If we suffer from over-eating or from eating too little, our first duty is to find out just how much is necessary, and then take care not to go beyond or fall short of that quantity. If we find that certain kinds of food overtax our digestive power and yet yield little energy, we should in a measure, at least, discard these foods and select others that we can digest with little outlay of vital force and that at the same time impart to the body a great deal of energy. In other words select a diet that will economize digestive energy and at the same time supply the body with the largest amount of nutriment. This is one of the most important points to be noted in making the body an efficient servant of the soul. Perhaps there are few of us who realize the importance of the function of respiration, through which the body is supplied with oxygen and freed from one poisonous product—carbon dioxide. A little observation will convince us that the large and active chest, with the straight spine and the erect carriage are unfailing signs of great vitality. In one way, nature has been generous to us, for of all the functions of the body, breathing is the one most easily developed. If the lungs are small and feeble and the chest contracted the vitality will be low, but a few weeks of breathing exercises wisely directed will make a wonderful difference in the size and activity of the lungs, and also in the general vitality. It is through the breath that we draw from the inexhaustible ocean of Prana the vital force we need. Sleep and rest are helpers in this, for they seem to open up all parts of the organism so that vitality can flow in and pervade every organ and every cell. Some people seem to think that the more you sleep the more rested you are, but this is not the case. We can have too much sleep, and we can have the wrong kind, too. If we sleep with muscles tensed we do not awake rested but tired, and sometimes exhausted. As in the matter of food, so it is with sleep, some people require more than others, but if after eight hour's sleep we awake unrefreshed we have not slept well, and we should find out what is the matter. Before we can have really restful sleep we must learn to relax all voluntary muscles, and the involuntary ones, so far that they work without haste and without friction. To know how to sleep is an art, but we may all learn it, and it is our duty to do so. Exercise is also necessary if we are to keep the body in a healthy, vigorous condi-

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tion and develop its powers. But here again, wisdom and moderation are necessary. An immense amount of attention is given to physical culture. Some of this time is wasted, and some worse than wasted, for there are few who have an adequate idea of what it really means. There are some who desire to be strong and seek to develop large muscles, not knowing that size is not always strength, nor that an over-development of the muscular system is destructive of health. What we should do is to train our muscles so that all their movements are made with the least possible outlay of energy. If the movements are made in a jerky way, or if they be awkward and angular we are wasting strength. If we do this in fifty acts a day an amount of vital force is wasted which would if conserved make all the difference between weakness and strength, and sometimes, between sickness and health. It is worth while to practise the *"dead-still"* exercises of the physical culturists, and it is also worth an effort to make all movements in curves instead of angles. It is worth while for the sake of the health of the body, and also because this is the secret of endurance, of grace, and precision of movement. Children are generally graceful in their movements and also manifest remarkable endurance, so that parents often express their surprise, as a mother did the other day by saying, "Well! I don't know how that child can stand on his feet for he has been a 'perpetual motion' machine all day." The secret is, that he instinctively uses for each movement as much force as is necessary, but no more. We need to learn this lesson from the child, not only for the sake of our physical health, but also for other reasons. From the beginning we have been told to meditate, and also that meditation is the key to spiritual development. But how can we meditate if we are unable to sit still, but are fidgety and fail to control the muscular system? Control must begin with the body, and for this physical culture is required. In all this, care is required, for there is great danger of going to excess, and so producing mental and physical overstrain. This explains in a large measure why athletes die early, and why they are considered bad risks by insurance companies. It is also a well known fact that the development of muscular tissue beyond a certain point will be a source of weakness instead of strength, by depleting the vitality which is the source of all mental and physical power.

The Theosophist knows something of the power of mind over body but, so far as I know, there is no school of healing connected with the Theosophical Society. On the other hand all the teaching seems to be opposed to all the methods of mental and spiritual healing, now so much in vogue. The student of Theosophy who is in touch with modern life will regret that with alarming frequency the leaders of great business interests are collapsing from overstrain.

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There is a feverish strife for business and social supremacy, and tens of thousands of men and women are living a life of physical and mental strain that is suicidal. This ceaseless anxiety, worry, and needless hurry, bring a brood of symptoms that are familiar to us in these days under the name of neurasthenia, psychasthenia, and hysteria—pitiable specimens of human wreckage. Such men and women soon discover the uselessness of drugs, and if not too despondent they turn to Christian Science, or to mental healers of some kind and expect the miracle of a speedy cure. Have Theosophists no compassion on these, and does Theosophy provide no cure? It has something to say. The mental faculties are tangled in worry that is the product of indecision and fear. They must be set free by cultivating the positive faculties of hope and cheerfulness. As light drives out darkness, so the cultivation of Love, Faith, Patience, Sympathy, Obedience, will bring in a flood of rest and peace that will banish the darkness of fear, anxiety, indecision, and worry, and the mind will be stilled and purified. Of course, the patients must be willing to carry over to the next day any work which can not be finished in a reasonable number of hours out of the twenty-four. There must be an alternation of rest and activity; congenial exercises of any kind will be an immense advantage in restoring the equilibrium of the nervous system.

Let us bear in mind that the consciousness of the body is below the plane of self-consciousness, which is the reason we are not conscious of the functions of digestion, of waste and repair and other such things, all of which are done under the supervision of the elementals in our bodies. It is possible for man to transfer his consciousness to these cells and to control them as Indian Yogis do who pierce themselves with knives, the wounds immediately healing. It is said that Christian Scientists sometimes cure by centering the higher, divine consciousness into the performance of purely physical functions, which are the normal duties of entities far below the human plane. Disease can thus be cured if the will is sufficiently developed to transfer the divine, creative consciousness to the physical plane, but the process is abnormal and degrading to the higher consciousness, and must react injuriously in this or succeeding incarnations.

Let us treat our bodies as we would treat a favorite horse, for instance, with kindness and firmness, supplying it with all that is needful for health and well-being, and training it to be the most perfect expression possible of the soul. So will our bodies become fit and efficient instruments for bringing the real man into contact with the molecular plane and the highest interests of both body and soul will be served, for we want to live through it rather than in it.

JOHN SCHOFIELD.

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THE LIGHT OF SCIENCE AND THE CREED OF CHRIST.*

There are few greater services that can be rendered to an age or a people than a just and sympathetic appreciation of its own inmost thought. Of all knowledge that of self is at once the most potent and the most difficult to reach. That man is rightly our friend in whose eyes we may see ourselves as we are; who can interpret and share our aspirations and ideals, who can reveal the fault and weakness to which life-long familiarity has blinded our eyes, and whose love rekindles in us the dynamic power of self-confidence—of faith in the ultimate integrity of our own souls. Too often criticism, deeply penetrative and searching, lacks or withholds this last life-giving gift of friendship, and in so doing fails at once of its aim and of truth. For of what we are, of all the qualities that fringe and blend into our natures, none is so deeply true, so essentially the self, as this inner integrity of soul. It is only the friend who can see us as we are. And to be the friend of an age or a people is to come near to greatness. To the unknown author of *The Creed of Christ* and *The Creed of Buddha,* the whole Western world owes the lasting debt of gratitude such friendship must incur—none the less real because in part unconscious and indirect.

It is not my purpose to try to summarize these two books, nor to yield to the temptation to quote from their pages passages of peculiar insight and beauty, so that the author might speak in them for himself. Rather do I wish in the brief space allotted me to express in my own way the thoughts they have prompted,—old thoughts, many of them as old as my membership in the Theosophical Society, but which this reading has brought again with added force and clearness and something of that "alienated majesty" of mien with which our unspoken thoughts and unfulfilled purposes return upon us in the words and acts of others.

A man's genius is revealed in his works; and if we are to look for the deeper genius of the West, for the integrity of Soul which underlies its restless turmoil, we should be wise to turn first neither to its failures nor its weakness, but to that which it has won of permanence and truth. Of all the accomplishments of the West undoubtedly the greatest is its Science, so that the questions come to us: What is the inmost faith of Science? What is the spirit that has made it strong and which leads it on through partial truths to truths of greater depth? What are the central truths which guide and light its life? It is only as we are able to answer these questions, as we can see the light of our own time and race, that we shall be able to understand the shadows which it casts or discern the veils which have been drawn across it.

To the man whose science comes to him at second hand it stands most often as a body of assured truth, couched in the final form of law and formula,—as an achievement which is great because it is useful, since by its means man has bent nature to his will and made it minister to his wants and comforts. But to the

* *The Creed of Christ;* John Lane Co.
The Creed of Buddha; John Lane Co.

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scientist Science is quite other than this. To him its truths are never final. Each veil that is lifted reveals other veils within. Fronting life itself—in the presence of the infinitude of Being—he is looking not to the past but to the future. For him Science is not accomplishment, but movement and growth—the movement of his Spirit toward the unknown heart of life—the growth of his consciousness of law. And, whether he knows it or not, he is guided in this movement by faith, by a deep instinctive faith he can neither prove nor question, that there is a heart of life toward which his spirit moves, that the universe is somehow one and that its unity is imaged in law. This is at once the simplest and the deepest faith of Science, whose perpetual search is for the revelation of unity in diversity—for the one substance underlying all substances, for the one force of which all forces are expressions, for the one root of life, from which all vitality is drawn. Were it not for the faith that this unity exists, the persistence with which it is sought would be wholly inexplicable. Were it not for faith in the universality of law, and the integrity and self-consistency of Nature, it would be both impossible and meaningless, and were it not for the movement of man's spirit toward the heart of life, and for his faith in his own power to grow and reach toward it, he would lack both incentive and will to initiate the quest.

If, then, the light and faith of Science may be taken as reflecting the true genius of the West we see it in a simple triune form.

Faith that the universe is one.

Faith that law is universal.

Faith in the power of man to image in his consciousness the whole of which he is a part; and the will through ceaseless effort and growth to realize that power.

Yet in the common thought of the Western world each one of these faiths meets categorical denial. Across each facet of its genius a veil of negation is drawn.

The first of these veils is the false duality which dominates all our thinking and lets us see nothing whole. Nature and the supernatural, religion and science, reality and unreality are seen as alternatives as mutually exclusive as are the existent and the non-existent. Between them a great gulf is fixed unbridged in common thought, which would make us take our stand upon the one side or the other, but forbids us to stay in both. And because of this severance the West is living always in a divided universe at war with itself. The instinctive faith that life is whole finds small support in popular philosophy.

There are many reasons for this, and in the closing chapters of the *Creed of Buddha* they are traced and analyzed with consummate skill. But the fact itself is obvious, and brings with it the second misassumption: that as there is a world of law where effect follows cause in inevitable sequence, so is there also a world where law is suspended and where the chain of cause and effect is broken by an arbitrary and foreign power. Enthroning law in Nature we still place ourselves strangely outside its realm. All about us we have learned to see the law of growth and evolution. Of beast and bird and plant we recognize this law, and see how the need and struggle of their lives have made them what they are. But we rarely apply the lesson to ourselves or base our lives upon it. We do not think of growth, but of the present. Or, if we turn our thoughts to death and the beyond, we look either for a salvation we have not earned, a gift from without bearing small relation to our deeds and aspirations, or else to complete oblivion in the gulf of nothingness, which the duality of our thought draws round the outer world. We shirk the responsibility of realizing that our future must be the inevitable consequence of our present, that "character is destiny" and that our lives are in our own hands. The demand which such a realization makes upon the will is greater than we are ready to meet, and the common thought gives us an excuse for our spiritual indolence. From this indolence rises the veil obscuring

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the third facet of the faith of Science. It is the veil of dogmatism, which is in essence the denial of growth.

Most often, I fancy, these qualities which are here put forward as veils across the light of Science are considered as part of that light itself, and perhaps dogmatism is peculiarly regarded as inherent in the scientific spirit. Yet the progress of Science is one long record of half truths outgrown and laid aside, and just so far as it has been dogmatic its progress has been impeded. Dogmatism is the weakness of age—the sign that a man's race is run and that accomplishment lies behind and not before him. It is the very obverse of faith, and the cessation of movement. It can form no part of power. It can light and guide to no advance. It can only dull and drug our wills, whispering we have won the goal and bidding us stop and rest.

Thus we find the greatest work of the Western world based upon a faith antithetical at each of its points to the tacit assumptions of the common thought, which flowing back upon this faith obscure its light and clog its movement. The crying need of the Western world is that this antithesis should be removed and its thought brought into line with its deeper faith and the sources of its power. It must find a philosophy expressive of its genius.

Were this indeed a divided universe—were each man's genius wholly separate and isolated from all others, then if we could speak at all of the collective genius of a race or age, it would be evident that the philosophy expressive of this genius must be new born with it. But just as genius is unique in some one or other of its aspects, so also in its deeper essence is all genius one and the same. The light of Science which we have viewed as the genius of the West is no more of the West than of the East. It is universal; reflecting in its simple trinity the faith of the soul of man in his own integrity and in the integrity of the Infinite Life about him—and in the time-long brooding of the East, in the wisdom of the Upanishads, in the teaching of the Buddha, in the ministry of Christ, this faith has been given fitting form and mental imagery. The philosophy the West so sorely lacks is ready, developed for its need.

It is at first sight strange that the great lack and need of the Christian world should be precisely for the philosophy and mental outlook of the Christ. Yet a very cursory view of the theology we call Christian will show how foreign to the life and teaching of Jesus is the attitude it inculcates. Its philosophy and entire outlook upon life is Hebraic; and only at its heart—in the majesty and undying power of the words and personal example of the Master—does it image and draw us to the light of the Spirit. For nearly two thousand years the philosophy of Israel, interpreted and sharpened by the decadent sophistry of Greece, has dominated the thought of the West. In the concrete world of Nature, Science has thrown off this bondage—and within the scope of its freedom all unconsciously has rediscovered and adopted something of the Creed of Christ. For this creed is pre-eminently the creed of freedom, the faith of the strong and untrammeled soul.

As we look back to the beginnings of the Christian era we can see how inevitable was the triumph of Israel,—the one strong current in the dying flux of Western paganism. Into this current at its source Christ poured the full measure of his spiritual life. And there, as the little leaven that leaveneth the whole lump, his Spirit has remained, gradually purifying and colouring the stream of Hebrew thought until to-day, through the transformation this age-long work has wrought, we can see something of the vision the Master himself possessed, feel something of the spiritual power which moved his soul. For centuries we have professed his name. The day is drawing near when we may profess his faith. Were the West Christian in fact as in name there would be no antithesis between its genius and its thought, and the light which is guiding Science to the conquest of Nature

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would light the way to a far wider conquest—that of the kingdom of the Heavens and the powers of the Soul of Man.

To direct thought back to the faith which lit Christ's life, to show that this faith images the eternal and immutable laws of the Soul, and so unlocks its power and its genius, is the aim of *The Creed of Christ* and of *The Creed of Buddha*. It has also been the aim of the Theosophical Society for the thirty-four years of its activity. The message of the Christ was not other than the message of the Buddha, not other than the message of the Upanishads, not other than the message which the Soul is ever whispering to the mind. The leaves which are missing in one folio are found in another. For truth is one; and "There is no religion higher than Truth." The message of Christ has been overlaid and distorted through the centuries by the spiritual indolence into which Israel fell after the passing of its seers and prophets and by the intense concreteness of its mind, which materialized all it touched and to which our Western world is heir. From these two causes rise, as we have said, the barriers to its genius. But in the deep-seeing, brooding mind of the East the message has remained unhardened, whatever other veils have risen round it. In the East to-day is the philosophy the West so sorely needs. In it are the keys which will set Science free from its thraldom to the physical and enable it to carry the fundamental axioms of its faith into the Spiritual world as into the visible realms of Nature. As it does so the old dualism between nature and supernature will pass away. We shall see the universe whole—including love and aspiration and hope and fear and joy and the movement of the Spirit as now we see it full of vibrating form. We shall know that all is under law—that nowhere is a lawless realm—that as a man sows so also shall he reap. And basing our lives upon law we shall grow in its knowledge till we see of our own vision that the meaning of life is growth and that the heart of life is good.

To interpret the East to the West, to quicken its will and rouse it from its spiritual lethargy, to restore its faith in its own Soul, to set free its geinus, and turn the power it has gained by the conquest of the concrete back to the conquest of the inner worlds, this is the task that must precede the dawn of the new era. To perform this task the Theosophical Society was founded and for more than a third of a century has labored faithfully for its fulfillment. That its labor has not been in vain is evidenced in endless ways, but rarely has the world echoed back its spirit and its aim more perfectly than in these two books upon the Creed of Christ and the Creed of Buddha. H. B. M.

The Spirit of the Upanishads, or, The Aphorisms of the Wise (The Yogi Publication Society, Chicago; price 50 cents). The author of that remarkable book, *The Creed of Buddha*, speaks of the Upanishads as follows: "Greatest of all the forgotten thinkers of antiquity, greatest, as it seems to me, of all who have ever consecrated their mental powers to the service of Humanity, was the sage whose vision of reality found expression in the parables and aphorisms of the Upanishads. So lofty was the plane on which his spirit moved that, however high the fountain of idealistic speculation may ascend in its periodic outbursts of activity, it can never do more than seek the level of his thought" (p. 23). He adds in a footnote: "The Upanishads were, no doubt, the work of many minds; but behind those many minds stands, if I am not mistaken, the shadowy form of one Master Thinker, *Il maestro di color che sanno.*"

And one of the most striking qualities of the author of such praise is his splendid impartiality. We are impressed, more forcibly than ever, with the need of a good translation of the Upanishads. Several have been rendered into beautiful English by Mr. Charles Johnston, his thorough knowledge of all the books naturally giving his selections an added value. But there is no complete translation which is readable. The one given in "The Sacred Books of the East" is hope-

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lessly wooden and occasionally meaningless. This little volume, *The Spirit of the Upanishads*, published in 1907, but only recently brought to our attention, is, in those respects, no better. But it has a very distinct value. It consists exclusively of extracts, and is not spoiled, therefore, by the misinterpretation of some Chicago "yogi." And, besides giving extracts from the Upanishads themselves, it draws largely upon the really great commentators, such as Shankaracharya and the author of the *Yogavasishtha*. The publishers acknowledge their indebtedness to the "original translator of many of these aphorisms," Professor M. N. Dvivedi, of Bombay, who, among other qualifications, had the advantage of some instruction by Madame Blavatsky during her residence in India.

The extracts are divided into chapters entitled "The Threshold," "The Absolute," "The Way," "The Law of Karma," and so on. In the first chapter, after selections from the Upanishads, we are reminded, in this saying from the Atmapurana, that it is not the senses themselves which are the real source of error: "From the senses finding each its own gratification in the objects peculiar to each, there arises no real happiness, but only a temporary allaying of the fever of the mind." Then that fundamental doctrine of the Upanishads—that God, in the highest and absolute sense, "is other than the known as well as the unknown." Yet there is the real Self, "the real Witness, all consciousness, who unites in one grasp the actor, the act, and the variety of objects apart one from the other. 'I see, hear, smell, taste and touch,'—in this form does the Witness unite all in one continuous consciousness, even like the lamp suspended in a theatre. The lamp in the theatre takes in the master, the audience, the actors and all, without distinction, in one sweep of light, and continues to shed the same light even when all these are not there." But, so as to bring the conception nearer our reach, we are told: "As light belongs to the sun, coldness to water, and heat to fire, so do existence, consciousness, bliss, eternity, immutable purity, belong by nature to That."

The translation may be clumsy, but nothing can veil the splendour and yet the tenderness of a conception such as this: "As a hawk or an eagle having soared high in the air, wings its way back to its resting-place, being so far fatigued, so does the soul, having experienced the phenomenal, return into Itself, where it can sleep beyond all desires, beyond all dreams. . . . The sun does not shine there, nor the moon, nor the stars, nor even these lightnings, least of all this fire; everything becomes enlightened in its light, the whole of this shines through its lustre."

In a chapter entitled "Freedom," there are some extracts from the *Yogavasishtha*, which should be helpful to all of us, particularly at times when our respect for the great law of cause and effect, of Karma, impresses us unduly with a sense of our own limitations. In the Spirit—and we are the Spirit—there are no limitations. "The wise, relying on necessity, should not give up free personal effort, for even necessity works through freedom. . . . In this world, oh child of the Raghus! everyone can always compass everything through well-directed personal effort. . . . Even the body being of illusion, where could there be any room for necessity? That the Vedas speak of necessity is only for the enlightenment of the ignorant."

Also from the *Yogavasishtha* we get this: "I have studied enough of philosophy, nay, I have talked and taught it to my fill. And now I am convinced there is no condition higher than that Silence which comes of the abandonment of all latent desire." Lest it be thought, however, that such "abandonment" implies inaction, the same authority warns us: "Attach not thyself to Action; but equally attach not thyself to stupid inactivity and suspension of all Karma (action) whatever;—*be* what you *are*, equal in all conditions. . . . Relate not thyself with the future, nor with what has gone by; live out the present with smiling heart.

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. . . The Soul imagining itself into the act, takes on the result of that act; not imagining itself into the act, it is ever free of the result. . . . In all acts whatever, whether of commission or omission, there is nothing, save absence of attachment, to distinguish the fool from the man of wisdom. . . . The traveller with mind firmly fixed only on the goal he is approaching, never feels the motion of his legs along the road he treads: act thus in all you do. . . . He is never overjoyed though often coming to good things; he stands firm as Meru under the direst calamity; he walks the world like a god, finding Self in the bliss of Self in everything whatever."

Theosophists value such teaching none the less for knowing that the Way can not be found by any one road. "To each temperament," as *Light on the Path* says, "there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onward. All steps are necessary to make up the ladder." The Upanishads, taken by themselves, would be too impersonal for most people: they lack the human element of worship. For the Hindu, this is supplied in other sacred books, giving the stories of Krishna, of Rama, and of gods (Sages) not known outside of India, who arouse the most passionate adoration in their devotees, and serve to bridge the gulf between the personal and Impersonal.

Buddha, without actually adding to the doctrine of the Upanishads, emphasized some of its features at the expense of others—particularly by insisting upon the need for universal love and charity. His system of meditation began with this practice: "He lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure" (*Tevigga Sutta*, III, i).

Christ struck a still more intimate note. While the Upanishads taught the spiritual identity of all creatures, and while Buddha expressed the same fact in terms of universal love—which he lived in everything he did and said,—Christ gave himself as the symbol of a perpetual sacrifice and taught men to love "the Father," as he himself loved Him. He used this term in different senses, and often, when speaking to his disciples, in a sense but little understood. Esoterically, it expressed an utter and consuming devotion to the One who had sent him on his mission, and who, throughout it, was with him constantly. His, then, was (and is) a love so great, both for the divine and human, that it stands as an everlasting monument to the Way, the Truth and the Life. Love was the truth of his life. By means of it, he achieved all things. Without it, we can achieve nothing. If we read the Upanishads in that light, we shall understand them; but if we read them merely as philosophy, merely in order to cultivate an attitude of *mind*, we shall miss both their meaning and their value. We can test our grasp of them, in so far as they help us to love more truly the Master, and our brothers, for whom He lives.

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QUESTION 103 (*Continued*).—*Why is so little attention given in modern theosophical teaching to the healing of bodily ailments? Healing the sick was a part of Jesus's ministry, and he transmitted that power to his disciples. To-day we see Christian Scientists and many other "ists" attempting to heal the sick and to better material conditions by various mental agencies. Does Theosophy approve of the end they seek? If so, what better means to that end does it suggest?*

ANSWER.—I think the principal object of the modern theosophical teaching is the reawakening of the human being to his spiritual consciousness, and the greatest hindrance to the attainment of that object is the strong materiality of our race. If there is much bodily suffering amongst us, and if our life conditions are very difficult, we can see therein an attempt of Nature to throw us back upon ourselves, upon that part of us which is not touched or disturbed by any material deficiencies. Thus Nature is aiding the efforts of Masters to accomplish the regenerative work in our race, and it would mean that Masters were defeating their own ends, should they now teach their disciples to cure bodily diseases or to better material conditions. The extremely material tendency of our race would moreover in any case demand material causes for the miraculous healing of the sick, as we can see even now in the rare cases where a really good result is obtained by Mind Healers and other similar societies. The scientists, whose authority is still almost limitless in our "civilised" countries, either deny entirely the fact or they try to give some material explanation why the sick have been restored to health. Thus we can easily see that no good for our race would result by any attempt of the Masters to lessen our material sufferings.

The truth is, that, were our mental condition a sound one, our material condition would be so also; but as our mental state is an extremely anomalous one, it reacts on our material conditions. We are to endeavour to "cleanse our mind body and to make clean our heart," and this is what the Masters are teaching us. Then, when we have thoroughly accomplished that, we shall find ourselves also fitted with a sound body, for a sound mind can only live in a sound body. The real suffering of our race does not consist in bad material conditions, but in the low state of consciousness of man. X. Y.

ANSWER.—There is no doubt that the healing of bodily ailments can be done by more than one method and that there are almost as many ways as there are men. If, therefore, Theosophical teachings were to dwell upon certain theories, they would surely hurt the feelings of one man or the other, whose experiences have been different. At the same time, a dogma would be introduced and a fundamental principle of the Theosophical Society violated. Furthermore, it has to be borne in mind for what object the Theosophical teachings have been given. They were intended to show the world old truth again, and to stimulate some souls to turn again to the old path towards the Gates of Gold. We have been taught to

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strive first of all, for the Kingdom of Heaven, leaving everything else to the great law. This was a point which Jesus insisted upon most eloquently, and he considered it the mission of his life to preach the truth of that Kingdom. Thus we see that he transmitted his power to his disciples to go to every part of the world, to teach all people and to baptize them. They were able to comfort the depressed, by giving them the heavenly bread. The tenor of all their teachings was to lead a pure life and to acquire the powers of a pure heart, but not to acquire certain healing powers. The Master and the disciples to whom he gave his power were able to recognize fully by their wisdom whether the Karma of the afflicted allowed him to be helped, and they were able to cure him by forgiving him his sins. Where is the Christian Scientist of to-day who could claim to be wise enough to look into the hearts of men and to know whether the hour has come? He can only press back the illness for some time by uncontrolled powers, but he can not eradicate the evil. One day the opposing force will, with intensified power, fall upon himself and those he wished to help. If the Master showed his healing powers it was also for a reason similar to that which induced H. P. B. to make her experiments. He had to show the unbelieving masses his power in order to convert them by what they could see. It was the right time for such a procedure, and in every century there have been adepts who produced physical phenomena in the hope that some of the spectators might turn and believe. But we read what Christ himself said about those who do not see even with their eyes open. Now the time for such phenomena has passed and not yet come again, but the Theosophical teachings are to stand through all periods, and thus can only deal with eternal truths and spiritual things which are in all eternities. There are more reasons why Theosophy can not approve of the ends of the Christian Scientists. The latter tend to use divine powers to cure bodily ailments, and their aim in the long run is an enlarged, refined, healthy and happy personality. They aim to make that same personality strong, which all occult teachings maintain has to be overcome if any advance in spiritual life is desired. From an occult standpoint bodily ailments have to be considered as something from which we have to learn, and we have to look at them in the light of Karma. They are the effects of what we caused,—in this life of another. It is quite natural if we try to overcome illness, but we should not try to draw down the forces of higher spheres for this purpose. Unknowingly, thousands of men invoke forces the action of which will destroy them after a certain point has been reached. It is wiser and safer to go the way which has been shown by the Master in the Sermon on the Mount, instead of striving to find out his ways of healing and to try to imitate him only in them. This would be as though a child tried to experiment with high tension electrical currents which might be fatal to skilled engineers. But if we duly follow the Golden Rules of the wise ones, striving patiently and with true aspiration for the light within us, we will reach a point where all these pains will afflict us no longer. And this is the only way of healing our troubles by mental agencies of which Theosophy can approve. E. J. W.

ANSWER.—What are bodily ailments? What is the body but the temporary expression of the soul within? With few exceptions the bodily ailments are the expression of inner discord, of some Karmic causes which are better worked out that way than left as a festering cause of disturbance within. When we have an attack of measles we do not try to suppress the eruption. Thus in regard to Theosophical teaching, we should rather try to live the true life because it is right so to do, and because that life is the expression of the Soul, than do so because of the gain to our body, either in health or material comfort, or possessions. In the ministry of Jesus it was ever the quality within which made the nature whole.

Theosophy approves of the motto, "Do your duty, come what may." There is no better means. And so long as any body of "ists" do their duty to the Soul

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and follow means to that end, so long is Theosophy in accord. But when the single eye of duty to the Soul for its own sake, is sacrificed to material advantage to be gained by the process, no worse means can be found. The cause of disease is thrown inwards and the expression is transferred to the Soul. The mind is hardened and rendered rigid in place of being elastic; and the last state of that man is worse than the first. A. K.

ANSWER.—Theosophy can not accept the methods of the "Christian Scientists" and other "ists," because it holds them to be erroneous and misleading. It maintains that the healing of bodily ailments of the personal man by means of psychic powers is as mistaken from a psychic standpoint as endeavouring to heal cancer simply by an operation. Cancer is the effect of impure blood and this can never be improved by operation on the organ attacked. The impure blood would be forced into another organ, in its endeavour to leave the body. The same results are brought about by the metaphysical healers. By means of psychic power they force the diseased elements—which in illness are trying to find an outlet in order to restore harmony to the body—back again into the bodily organism, without bringing about healing. Sooner or later the diseased elements will manifest themselves again, either in the same or in another form.

It is true, Christ healed, but not in the way the Christian Scientists heal. First of all he could not heal every one, but only those who had faith in him and whose Karma permitted them to be healed. His words to the diseased were: "Thy sins are forgiven, arise and walk!" Or: "Thy faith hath made thee whole!" Can the Christian Scientists forgive sins?

That which Christ accomplished can also come to pass through the power latent in every man—though by a much slower process—provided he strives to elevate his consciousness above the psychic to the spiritual world. In course of time all impurities, bodily, mental and moral will be expelled. In this manner the man will be healed gradually of *all ailments* through the power of the spiritual world; nothing will be driven back but all expelled. This is the method followed by Theosophy. It would elevate man to a consciousness of his divinity, and that maintained, all disease, all impurity must drop away from him. P. R.

QUESTION 107.—*Can some one explain the law of the occult universe with reference to the help from the Devachanic entities to mortal loved ones on earth, mentioned in Chapter XIII of* Ocean of Theosophy?

ANSWER.—Mr. Judge's statement in *Ocean of Theosophy* reads as follows: "But entities in Devachan are not wholly devoid of power to help those left on earth. Love, the master of life, if real, pure and deep, will sometimes cause the happy Ego in Devachan to affect those left on earth for their good, not only in the moral field but also in that of material circumstance. This is possible under a law of the occult universe which can not be explained now with profit, but the fact may be stated. It has been given out before this by H. P. Blavatsky, without, however, much attention being drawn to it."

What is referred to as having been given out by H. P. B. probably is contained in a paragraph in *Key to Theosophy,* in Chapter IX, to which also the questioner should turn. Here the *fact* is stated more in detail than by Mr. Judge, and if we will keep in mind that occult science deals with principles and will read with our spiritual understanding awake, I believe we shall find even in this passage the clue to the answer very plainly offered.

Now as human beings, either we are in essence immortal or we are not. If we partake of the immortal, then the diviner part of our nature must include or live upon the immortal plane even while we are in the body, for the immortal can not

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because of its very nature become mortal. Unless this be true, the Theosophical teaching regarding the Devachanic condition between earth-lives is without foundation and becomes as unscientific as the theological doctrine of an unearned and unrelated Heaven. If the injunction of the Christian teacher to "lay up treasures in Heaven" means anything, there is an immediate, available connection or unity within us between earth and Heaven. "We are with those whom we have lost in *material* form, far nearer to them than when they were alive . . . not only in the fancy of the Devachanee, but in reality."

The treasures of Heaven can be nothing else than the fruits of altruistic endeavor, and every such aspiration is the action of some aspect of the tremendously potent power of pure love; love toward some one or more individuals or toward humanity collectively. The Ego in Devachan does not cease to love—indeed, there its love is realized to the full, for it is living out its heart's-desire. "Spiritual holy love is immortal, has its roots in eternity, and is not limited by space or time." Not only are we told this, but we intuitively know it is true. Love that is unselfish and pure does not cease whether its object be near or far, nor is it bounded by days or years.

The loved ones on earth—whose spiritual nature is nevertheless upon the same plane with the Devachanee (whether they are personally conscious of the fact or not)—must certainly feel the holy influence of such love. It will enter as a potent *cause* into their lives, not only for their moral good but as a karmic agency guiding material circumstance. Thus is unselfish love not only the key of Heaven, but indeed "the master of life." The perfection of that love we call Compassion—and "Compassion is the Law of Laws."

A. I. M.

ANSWER.—Devachan, or "the Kingdom of the gods," is a rest for the soul between two periods of life. The stay of the soul in this subjective condition of happiness and peace, depends upon the merit of the soul, and is proportionate to the unexhausted psychic and spiritual impulses generated in life. It is a beautiful dream wherein our highest aspirations are fulfilled, and where we live with all those dearest to us; and the entities in Devachan, while wrapt in their own lofty visions, are not devoid of power to help their loved ones still on earth. *Chapter XIII* of the *Ocean of Theosophy* gives us many details, showing how Love is a great spiritual power to help, and the *"Key to Theosophy," Chapter IX*, has much more on these lines. "Spiritual holy love is immortal," says H. P. B. (*loc. cit.*) "and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, has a magic and divine potency which re-acts on the living."

V. V. V.

ANSWER.—Briefly, it is the law of cause and effect. The entities in the state of Devachan can not, save in the exceptional cases named, emerge from that state for the purpose of helping their loved ones. We can go to them, but they can not come back to us. They, however, have left behind them while in life so great an aspiration for our good and well-being, that it draws us up towards their consciousness and lifts us up towards them, even though we do not know it.

A. K.

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T·S·ACTIVITIES

ABRIDGED REPORT OF THE THEOSOPHICAL SOCIETY (BRITISH NATIONAL BRANCH), HELD AT 52 NORTHUMBERLAND STREET, NEWCASTLE-ON-TYNE, ON WHIT MONDAY, MAY 31, 1909.

The Convention was called to order at 3.15 P. M. by Dr. Keightley, and Mr. Woof was elected Secretary of the Convention.

A Committee on Credentials, consisting of Messrs. Bewick, Cuddon and Wilkinson, was duly elected, and its Report, as under, was submitted to and accepted by the Convention:—

Members present:—

H. P. B. Lodge, London	1
Newcastle Lodge	5
South Shields Lodge	6
Consett Lodge	4
Unattached	2
Proxies from Sunderland Lodge	2
Representing	20 votes.

There were also present Herr Weiss and Herr Wiederhold from the Berlin Branch.

Upon motion Mr. Carrick was elected chairman.

The following greetings were then read to the Convention:

Brooklyn, N. Y., May 4, 1909.

To the Members of the Theosophical Society, British National Branch, Greeting!

The Theosophical Society in Convention assembled has directed the Chairman of the Executive Committee to express our joy and satisfaction in having at the Convention, as representative of our brothers in Great Britain, Dr. Keightley, one of our most valued and trusted veteran members, whom we all love and admire, remembering that he was a close personal friend of H. P. B., and a close personal friend of W. Q. Judge. . . .

Two contributions to the Convention seem to us specially memorable and encouraging, and we therefore wish to impart them to you, in time for your Convention. The first is contained in the letter of greeting from our brothers in Norway. On their behalf, Colonel Knoff writes as follows: "We are convinced that this our connection with the international Theosophical Society will bring us much help and strength in our future work. In fact, some of us, I think, have already realized, to some degree at all events, this help and increased power, and we are looking forward to the coming years with hearts full of hope and trust and cheerfulness."

In the same spirit is the following message from Germany, forwarded to us by Mr. Paul Raatz: "One remarkable thing," writes Mr. Raatz, "I would like to

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mention. Since our last Convention, when we became an international society, called, 'The Theosophical Society,' it seems as if many conditions had changed. At least I can say this in the name of many German members. We feel as if a new spirit had been born in the Society; each member feels himself to be a direct member, and each Branch a direct Branch of the whole Society. All intermediate steps, as for instance the National Branch, are left out. We feel *first* as members of the internatonal 'Theosophical Society,' and we become or are members of the 'Theosophical Society in Germany' *only* for the purpose of being able to do better work for the movement in Germany. So the German National Branch is no more a link between members and the international 'Theosophical Society,' but only a working instrument of the local Branches here in Germany. This means a great step forward towards realization of 'universal brotherhood' without any differences whatever, for him who sincerely feels it."

We think that these two extracts will please and encourage you, as you were the pioneers in the movement of re-integration, which has already borne such good fruits. Feeling confident that like good results are manifest, and will become increasingly manifest, in Great Britain also, we send you greetings and hearty good wishes for the success of your Convention, and all future work.

[Signed] CHARLES JOHNSTON,
Chairman, Executive Committee.

Read by Herr Ernst Wiederhold, of the Berlin Branch Theosophical Society:
THEOSOPHISCHE GESELLSCHAFT IN DEUTSCHLAND.

Berlin, May 25, 1909.

To the Members of the Theosophical Society, British Branch, in Convention Assembled:

DEAR COMRADES:

I am very glad to have the pleasure of sending you the hearty greetings and good wishes of the Theosophical Society in Germany. We can notice that our movement grows from year to year, and not only in numbers, but also in depth of mind and in a fuller understanding of the purpose of our international Theosophical Society. We are sure that you also will observe that your present Convention means a step onward in evolution, and we wish you great success in all proceedings of the Convention.

Just two weeks ago our Theosophical Society here in Germany had its Convention, and it was a very successful one; sixty-seven members were present, and ninety-nine votes were represented. One of the best points at the business meeting was the reading of the letters of greeting from our well-known comrades—Mr. Johnston, Dr. Keightley and Jasper Niemand. The latter, Jasper Niemand, wrote us that it is wrong to speak of theosophical and non-theosophical duties; that *every duty* is a theosophical one, given us from the soul, and that we have to fulfil every duty, even the smallest one, if we want to make progress in the union with the soul. And Dr. Keightley reminded us of another important teaching, namely, that "it is not enough for us *to know;* we must *be* that which we teach." That means we must try to "live the life of the soul," to put into every thought, every word and every action the life of the soul, and do it from the standpoint and in the name of the soul.

Is not the Convention one of the best occasions to call to mind all these points, and to once more resolve to manifest the power that lies hidden in them, waiting to be put into action?

Hoping that your Convention may be a very successful one, and full of harmony and brotherly love, I send you, in the name of the Theosophical Society in Germany, sincere greetings. Fraternally yours,

[Signed] PAUL RAATZ.

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Herr Wiederhold also read the following:

THEOSOPHISCHE GESELLSCHAFT IN DEUTSCHLAND. ZWEIG "NORD BERLIN."

Berlin, May 27, 1909.

To Our English Brothers and Sisters, in Convention Assembled:

DEAR COMRADES:

The sympathy which has existed for years between the German and English members of the Theosophical Society incites us to send you hearty greetings, and to express the hope that the blessing of the immortals, of whose existence so many of us are convinced, may rest on all your proceedings. We sincerely wish that your Convention may prove as elevating, harmonious and successful as that of our American brothers and ours here in Germany. For our success we were in no small degree indebted to the sympathy manifested by our comrades in America, England, Norway and other places. Accept our sincere thanks and best wishes for fruitful work. [Signed] ERNST JOHN,

For the Members of North Berlin Branch.

Dr. Keightley moved, and Mr. Maddison seconded, that suitable replies be written to the senders of these greetings.

The following letter was also received some days after the Convention:

Christiania, May 26, 1909.

DEAR MRS. KEIGHTLEY:

I have your letter of May 22d, and hasten to answer it, at the same time giving you a short report of the outer work of the Norwegian Branch of the Theosophical Society during the last winter.

The Branch work was resumed on September 17th, and a meeting has been held every Thursday from 8.30 to 10 P. M. The number of the meetings is thirty-two.

Our Annual Convention was held on the 20th instant, and further Branch work is suspended till the autumn.

There have been held four public lectures, average attendance, fifty-one; and seven lectures for members and others invited to come, average attendance, thirty-three. The topics of the four public lectures were: "The Evolution of the World and Man" (twice), "The Symbols and the Seal of the T. S.," "The Soaring of the Soul." The seven other lectures were on, "The Zodiac," "The Sidereal Year," "The Four Spiritual Seasons or Periods of Activity," "The Immigration of the Aryan People to Norway," "Their Religion, Symbols and Picture Writings (Runes)," "The Old Norse Mythology," "The Song of Odin and Voeluspaa," esoterically explained, "The Mythical Investigation."

The twenty-one meetings were for members, but the door was kept open for occasional visitors. At these meetings one of the attending members read something from some book, pamphlet or magazine on a topic chosen by himself, and commented on it while reading. Afterwards those present were invited to put questions or give their opinions. The average attendance at these meetings has not been more than twelve.

Our work has for many years been hampered by lack of able workers, and the few workers have had very little time for preparing lectures or papers to be read at the meetings. We have, however, kept up the work, and, in one way, we have been successful, viz., to carry on the work in the spirit of tolerance and brotherliness. It is this spirit which the world is lacking so sadly, and which it is more important to instil in the mind of the race and the nation to which we belong, than all the knowledge of ancient and modern sciences.

So we are going on trustingly and patiently, leaving the results to be taken care of by the Divine Law.

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With many hearty greetings from the Norwegian Branch of the T. S. to the members of the English Branches in Convention assembled on May 31st this year!

Sincerely yours,

[Signed] THOMAS KNOFF.

Mr. Binks read extracts from letters from Mr. Bartlett and Mr. Smyrke, both of whom were unavoidably prevented from coming to Convention, but sent their hearty greetings and good wishes.

Reports and greetings were then read from the local Branches, following which Dr. Keightley presented the General Secretary's Report for the past year, as follows:

REPORT OF GENERAL SECRETARY.

During the past year the activities of the Society have been mainly in the direction of consolidation. The Branches show by their individual Reports what their activities have been, and they show a gratifying persistence in spreading and in increasing their area of work. It is gratifying to find this because there are at present several well-known causes which act against the spread and acceptance of doctrines known to be theosophical. But what we may term the Theosophical Movement is above the area of these difficulties and here progress is found to be greater. The world of ideas responds in no uncertain manner, and human beings who are ripe for progress eagerly search for and accept the mystical idea to which Theosophy has given coherent form and substance. While one would willingly see a large membership, provided it was a consolidated one, it is far wiser and far more profitable in the interests of Theosophy that the membership shall be comparatively small, provided that those members are devoted to the practical carrying out of the three objects of the Society. It is a truism that unity is strength, but devotion to the ideal of Theosophy on the part of comparatively few, is a far stronger force than a sentimental adhesion by many who do not know what they are talking about. One would prefer Paul and his companions alone than the multitude who shouted "Great is Diana of the Ephesians" for two hours in such aimless fashion.

No new Branches have been added to our list, but all have proved more active this year than last. Some active members have removed from one town to another, they have left active Branches and have already formed new centres which, there is every reason to believe, will develop into Branches in the near future.

Of the members we have lost four by death, and one lady has resigned. We have gained seven members by those who have joined the Society.

Through the kindness of the Society in America we have the privilege of each member receiving the THEOSOPHICAL QUARTERLY on becoming a member. Really we make no adequate contribution to their funds, and I would desire to recommend to the consideration of the Society whether we can make some such contribution. Each copy costs more than sixpence to print and forward, and some part of this expense we may surely bear. The QUARTERLY is placed in twenty-three public libraries in London, and its utility is shown by the letters received by the Corresponding Secretary to the Executive Committee.

The Report of the Treasurer will be laid before you in due course, showing that there is a balance on the right side.

The Report of the Corresponding Secretary of the Executive Committee will be laid before you, showing the utility and value of this branch of the work. It may very possibly be that suggestions will be made for the furtherance of this plan. Suggested in England, it has been adopted in Germany and in America with very advantageous results, and there can be no doubt that our Branches and members may make of the Correspondence Plan a means of closer unity to an extent only determined by their own energy of action.

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Finally the Report of the Publication or Pamphlet Committee will be laid before you. The work so accomplished has been very considerable and would seem to promise still greater developments. Here again, the circulation of the pamphlets and the number published must depend on the energetic activity of our members. They only determine what can be done.

In conclusion, I would point out to the Society that this is the first Convention which occurs after what may be called the critical year of the cycle of T. S. work. The spread of Theosophy and its leavening influence in the life of the world around us, really depend on what we as professing Theosophists actually are. Here again we choose. From the point of view of the world at large, this is the way of self-sacrifice, and the work of the Society will prosper as *we* live the life so that others as well as ourselves may know the doctrine.

The Report was unanimously adopted.

Mr. Lincoln then read the Treasurer's Report.

Dr. Keightley then read the Report of the Corresponding Secretary to the Executive Committee, as follows:

Glanmawddach, Dolgelly, N. Wales.

REPORT TO THE CONVENTION OF THE T. S. IN ENGLAND, 1909, OF THE CORRESPONDENCE PLAN.

A year has passed since I had the honour to report the progress of the Correspondence Plan to the Convention of the T. S. in England, and I now have to say further, as follows:

The Plan. During the past year, the Correspondence Plan has been carried on as outlined to the Convention of 1908.

Correspondence with Corresponding Secretaries in England. These have been regularly written to, and I have requested that each such Secretary (of which there are five) shall please report the work done for each Branch, to this Convention, either in person or by letter.

Correspondence with the United States. With the fraternal assistance of Mr. Charles Johnston, in consultation with other members in America, correspondence was initiated between five American members belonging to Branches in various parts of the States, and our Corresponding Secretaries in England. By the courtesy of our Secretaries, I have been enabled to read some of these letters, and have found them one and all of much interest and full of helpful thought and fraternal sympathy. We are all deeply grateful to our American fellow-members for their prompt and efficient assistance in our Plan.

Correspondence with Germany. In Germany, Mr. Leopold Corvinus was appointed to the office of "Corresponding Secretary to the Executive Committee." He has been in quarterly correspondence with me, and has organized the Plan in Germany with thoroughness and enthusiasm; our German fellow-members have aided him to carry out the Plan successfully by their conspicuous devotion. When I suggested that they should correspond in their turn with our American correspondents, they not only did so at once, but also availed themselves of a fraternal offer made by Mrs. Paul Raatz, to the effect that she should give them regular lessons in the English language, so that they might better come into touch with us and understand our literature. These classes of Mrs. Raatz are doing an admirable work in knitting us closer together and have our grateful thanks. I append the latest Report of Mr. Corvinus for the information of the Convention, and in order that they may see with what vitality and energy the Plan has been received in Germany.

Correspondence with Norway. Lieutenant-Colonel Knoff, President of the T. S. in Norway, has from time to time informed us of the work and studies of his Branch. This is the only Branch in Norway, and its members as a rule

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have no English. I hope to be able to append a Report from Lieutenant-Colonel Knoff.

General Correspondence. Under this heading comes correspondence with enquirers and with Corresponding Secretaries. The number of letters written by me in these directions since my Report of 1908 is two hundred and fifty on my register. There have not been many enquiriers, but such as there have been have continued to write and to study, as well as to pass on to other friends the books loaned to them and the information given. In this way the Plan is in touch with a larger number of enquirers than those whose names are actually upon our books.

General Remarks. Our thanks are due to our fellow-members in America, in Germany, in Norway and in England for the formation of a bond which must do much to strengthen our knowledge of and our sympathy for one another. Already, in many respects, the Plan initiated by the late lamented Miss Hargrove has been of value. It has somewhat languished in England so far as correspondence between the various Corresponding Secretaries and the Central Secretary is concerned. I would suggest that the Convention should discuss the subject after all the Reports from the Corresponding Secretaries have been heard, with a view to deciding whether or no the Plan is of use, and whether or no it shall be carried on. If carried on, I would further respectfully suggest that the Secretaries appointed by the various Branches as Corresponding Secretaries, shall arrange for regular correspondence as between themselves, at home and abroad, and shall only write to the Central Secretary when so inclined, or when that officer can be of use. Furthermore I would suggest that, if the Plan is to be carried out, it is of a very real importance to the T. S. and its work in the world, that each one of us who accepts office shall carry out the work of that office and its duties towards the Branch and the T. S., in the spirit of self-sacrifice and untiring devotion, of faithful and punctual performance of the duty undertaken. It has been said that this is the day of small things: hence our duties may appear to us but small things, the non-observance of which entails no loss to the Society or the world. If we take this view, we shall err greatly. There is no duty too small that it may not be *the bearer of a flame of devotion, of a great spiritual potency.* It is not our acts, but the energy and the love ensouling them that counts. Many of us believe that our devotion evolves a spiritual energy which can be and *is* used for the helping of the world by the great spiritual Teachers and Masters: if this be true, then every failure in duty is a break in the chain of *their* work, and what may seem to us to be but a small lapse in our duty, may be really a gulf which it is hard to bridge over, since it must mean a break in that energic chain. It is not what we do, but what we are—the forces which we set in motion—which counts in the spiritual world. And although we must all of us feel that we could have done better work in the direction of the Correspondence Plan, yet we trust that a beginning has been made which will lead to greater things in the future.

With cordial greetings to the Convention,

I am,
Respectfully and fraternally,
[Signed] J. W. L. KEIGHTLEY,
Corresponding Secretary to the Executive Committee.

Berlin, May 17, 1909.

DEAR MRS. KEIGHTLEY:

I thank you very much for your last letter; especially the kind words about the English lectures of my mother, gave us all new hope and confidence for the future.

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A year has passed since our last Convention in Germany took place and since the Theosophical Correspondence was founded in Germany. During this year all the German Branches have elected Corresponding Secretaries (with the exception of those Berlin Branches who come together too often to correspond). In Dresden, Mrs. Anna Toepelmann was elected; in Flensburg, Mr. Buhmann; in Munich, first Miss Hedwig Steglich, and as she removed to Dresden, Mr. Georg Bader; in Neusal, Mrs. Helene Frink; in Suhl, Mr. Adolf Kolb; in North Berlin, first Mr. Philipp, then Mr. de Nève; in Berlin, I myself. In the beginning the Branch Secretaries wrote only to the Central Corresponding Secretary in Berlin; since a few months they also correspond with each other, as you wrote that this would strengthen the sympathetic bond between them. We do not correspond with strict regularity, but usually the answer to a letter follows fourteen days after it has been received. Most of the Corresponding Secretaries read the letters they have received at the internal meetings of their Branch, so that all members may enjoy the contents. We have written to the American addresses you sent, and from Indianapolis, Dayton, Cincinnati and Holywood, very interesting answers have been received. The second set of letters is on the way to America. Frau Frink in Neusal and Mr. Weiss and Wiederhold in Berlin, have been so kind as to undertake this correspondence. The letters of the foreign Corresponding Secretaries are circulating among the German Branches. The plan of this correspondence has been taken up in Germany with the greatest enthusiasm, and has met with the widest interest; from all sides we have heard that the work of the several Branches has been enlivened, and that the feeling of brotherhood has been increased and deepened. We are going to introduce this correspondence plan in our Berlin Branch. We have almost ninety members, and some live at such a distance that they can not attend the meetings regularly. Therefore a Committee has been appointed to work out a Correspondence Plan, similar to ours.

I hope that your Convention will be a full and satisfying success, and I wish especially that the Correspondence Plan will receive a fresh impulse.

Very gratefully yours,
[Signed] LEOPOLD CORVINUS.

The Report was unanimously adopted.

Mr. Cuddon then read the Report of the Pamphlet Committee, which was unanimously adopted:

Marlborough House, High Street, Manchester Square,
London, W., May 28, 1909.

FELLOW MEMBERS:

We have much pleasure in laying before you the Report of the first Pamphlet Committee.

We were elected at the last Convention for the purpose of publishing and distributing pamphlets written by members.

We are able to report that two pamphlets have been published: No. 1, "The Influence of Theosophy in Daily Life," and No. 2, "The Theosohical Society: Its History and Constitution."

No. 1 was almost immediately sold out and reprinted, and No. 2 is about half sold. In each case we had 500 printed, and we have been able to get a reprint of No. 1 for our fellow-members in America.

So far as finance is concerned, our Profit and Loss Account shows a balance in favour of the Society. At present there are on hand 350 copies of No. 1 and 300 copies of No. 2.

From our experience in the work we are of opinion that this particular activity of the British National Branch is a most valuable one, as we are able to spread our ideas in the right direction. The pamphlets are not thrown broadcast,

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but are judiciously distributed by our members, and they are made up in such a way that they shall last a considerable time, and the probability is that they will be read by many.

There are suggestions to hand for No. 3, and we believe that it would be best to print "The Vow of Poverty," by Jasper Niemand. The necessary permission has been given, and if the Convention does not suggest any other subject, it only remains to hand the matter over to the printer.

All the details of management are now in working order, and it is possible to get the pamphlets printed quickly and cheaply.

[Signed] Mrs. J. W. L. KEIGHTLEY,
Mr. BASIL CUDDON,
Mr. A. D. CLARKE,
Chairman.

Mr. Cuddon also submitted a balance sheet of the Pamphlet Fund, which showed a debit balance of one shilling, but 350 copies of No. 1 and 300 copies of No. 2 pamphlets on hand.

It was moved, seconded and unanimously carried, that a recommendation be made to the Pamphlet Committee to reprint Jasper Niemand's article, "The Vow of Poverty," as No. 3 of the pamphlets, and, also, that a recommendation be made to the Committee to print short, simple articles in the form of leaflets for distribution. It was felt that if some of the truths of the Theosophical Philosophy could be embodied in very short, elementary articles, and issued in the form of leaflets, which could be done much cheaper than the issue of pamphlets, much good might result. This recommendation was not intended to interfere in any way with the periodical issue of pamphlets.

Mr. Carrick addressed the Convention, and, amongst other matters, drew attention to the fact that many members did not pay for the numbers of the THEOSOPHICAL QUARTERLY which were sent to them from America. He thought some form of resolution should be submitted to the Convention whereby this might in some degree be remedied.

Dr. Keightley then spoke with reference to his recent visit to the American Convention.

The Convention next proceeded to the election of a General Secretary for the forthcoming year. It was proposed by Mr. Woof, and seconded by Mrs. Binks, that Dr. Keightley be appointed General Secretary, and, no other nominations being made, he was unanimously elected.

On motion made by Mrs. Binks and seconded by Mr. Wilkinson, Mr. Lincoln was nominated as Treasurer for the forthcoming year, and was unanimously elected.

The following members' names were put forward as a collective nomination for the Executive Committee, proposed by Mr. Lincoln and seconded by Mr. Wilkinson. The motion was unanimously approved: Mr. Bartlett, Mr. Bewick, Mr. Clarke, Mr. Cuddon, Mr. Mawson, Mr. Smyrke and Mr. Woof.

A proposal that the Pamphlet Committee be re-elected, duly made and seconded, was carried unanimously. This Committee, therefore, stands as before, viz., Mrs. Keightley, Mr. Clarke, Mr. Cuddon.

The Convention then proceeded to discuss the question of the date of next year's Convention.

This concluded the business at the afternoon session, and the Convention was adjourned, the usual vote of thanks to the Chairman being given.

A meeting was held in the evening, at which Mr. Woof read a paper on "Theosophy and the Teaching of Christ," which appears elsewhere in this issue of THE THEOSOPHICAL QUARTERLY. There were about fifty people present, many of whom were strangers.

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REPORT OF THE NORWEGIAN THEOSOPHICAL ASSOCIATION FOR THE PERIOD SEPTEMBER 15, 1908, TO MARCH 31, 1909.

The Branch is in a healthy condition so far,—a certain body of devoted members attend regularly to the meetings and help to carry on the work of the Branch.

The number of members were, on October 1st, 24, and are now 26, two new members having been admitted lately.

The Branch has had a meeting every Thursday evening—with two exceptions only—at half-past eight. The door has always been kept open for occasional attendance. The meetings have either been for public lecturing or for ordinary Branch work. The latter work has been carried on in the following way:

One of the members has read something from a book, magazine or pamphlet on a certain topic, chosen by himself. While reading, or afterwards, he should give his opinion about the matter. After the reading a general discussion should follow.

The topics of the public lectures have been as follows:

1. The evolution of the world and man (2 lectures). Attendance 70 and 17.
2. The symbols of Theosophy and the seal of the T. S. Attendance 38.
3. The soaring of the Soul. Attendance 80.
4. The Zodiac, The Sidereal Year and its seasons. Attendance 33.
5. The immigration to Norway of the Aryans, their religion, symbols and ancient engravings on rocks. Attendance 34.
6. The Norse mythology—5 lectures with an average attendance of 33.

Only the three first-mentioned lectures were publicly announced.

The syllabus of reading and discussion has been:

1. Psychic and spiritual clairvoyance and clair-audience.
2. The Gospel of St. John.
3. Theosophy in daily life.
4. Theosophy briefly explained.
5. Unselfishness.
6. The light of man under a bushel.
7. Man in the light of Theosophy.
8. The power of thought.
9. The esoteric philosophy (2 evenings).
10. The A. B. C. of Theosophy (2 evenings).
11. Can we lead a spiritual life in this world?
12. The doctrine of Reincarnation in Christianity.
13. Fragments.

The average attendance at the ordinary Branch meetings has been 12.

THOMAS KNOFF,
Chairman of the Committee.

Christiania, April 15, 1909.

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NOTES AND COMMENTS

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

The Creed of Buddha.

IT is with profound satisfaction that we begin the Notes and Comments of the new year with comment on a book so excellent, so wise and so inspiring, and withal so admirably written as the anonymous *Creed of Buddha*. We need hardly tell our readers that we are deeply interested in the validity of the Eastern wisdom, and are deeply convinced that our world of the West must draw upon the treasures of the inspiration of the East, in order to reach a true insight of the larger problems of life, and a sound criticism of the literature of religion. At the same time, we have always felt that, in this fortress of Eastern wisdom, Buddhism was a weak spot, partly because of the false views of Buddhism put into currency by certain widely read and quoted Western scholars, and partly because of inherent limitations whether in the teaching of Buddha, or in the records which have brought that teaching to us. We have had to face the fact that the official view of Buddhism was so negative, so nihilistic, that, far from being an ally in the war for the body and the eternal soul, it seemed, as set forth by the accredited teachers, to make that war useless and hopeless from the beginning; and, further, we were almost compelled to confess that, so far as the documents and traditions of his followers went, Buddha, esteemed one of the greatest spiritual lights of the East, nay, of the world, seemed to have taught a doctrine saddening and discouraging, and wholly devoid of real appeal for the life of the soul.

We have now to proclaim that this sad and discouraging view of Buddhism need never again be accepted, even on the authority of the most renowned and best accredited scholars of the West; for the splendidly gifted and finely balanced critic whose work we are considering has begun by taking all that these scholars have said of Buddhism, and, drawing a larger circle round their circle, as

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Emerson said, has given us a view of Buddhism, of the Creed of Buddha, convincing, stimulating and vital in the highest degree. And while doing this, the writer of this soul-stirring book has expressed with justice and charm so many views and thoughts that we have long held dear, that we confess ourselves wholly captivated by his achievement, and profoundly grateful, as though for a direct personal service. We have commented on a good many remarkable books in these Notes, but none among them has so won our hearty admiration, none among them has so filled us with delight as this admirably written study of the Creed of Buddha.

The book falls naturally into two parts: first, a very luminous and convincing study of the Creed of Buddha, as our author conceives it, and then a not less compelling criticism of the officially accepted Misreading of Buddhism, to use the temperate and urbane phrase our author uses. Taking the two together, we say without hesitation that this anonymous writer has given us by far the best book on Buddhism ever written in the West, a book very much better, truer and nearer to the heart and message of the great Indian Master, than very many of the works of the Eastern Buddhists themselves, especially those of the Southern church, through many centuries. The book is a masterpiece, a superb piece of work, and we find it hard to choose words to express our profound satisfaction and delight, our debt of gratitude to its author. He has distinctly increased our love for, and delight in the scriptures of India, and has given us a view, at once novel, convincing, and in the highest degree inspiring, of the life work of Siddhartha the Compassionate.

More than once, the view has been expressed in our pages, that Buddhism holds a certain defined and vital relation to the great masterpieces of Indian wisdom, the great epochs of Indian illumination which preceded it; that Buddha, the Tathagata, walked, as that title declares, in the footsteps of those who had come before him to teach the word of life to mankind. And especially we have laid stress on the vital connection between three great periods of Indian revelation: that embodied in the older and greater Upanishads; that associated with the name of Krishna and the period of the Great War, and reflected in the Bhagavad Gita and other parts of the Mahabharata; and the teaching of Buddha himself; these three being the three great revelations of the pristine wisdom of India. Our readers may judge, therefore, of our high satisfaction, when we find this masterly study of the Creed of Buddha boldly taking the ground that Buddha's teaching is only to be understood and explained, when we recognise that it is in the line of the ancient wisdom, and, more specifically, that the inner heart of Buddhism, that deeper

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teaching as to which Buddha himself kept silent, can have been nothing but the wisdom, the view of life and the soul so luminously and beautifully set forth in the greater Upanishads.

An author who writes so well should, however, be allowed to speak for himself. He begins his treatise thus: The religions of the civilized world may be divided into two great groups,—those of which the paramount deity is the Jewish Jehovah, and those of which the paramount deity is the Indian Brahma. Jehovah reigns, under the title of God the Father, over Europe and the continents which Europe has colonized; and, under the title of Allah, over western Asia and northern Africa. Brahma reigns in the far East, India being under his direct rule, while Indo-China, China and Japan belong to his "sphere of influence." Even in India he receives but little formal recognition. But he is content that this should be so. He is content that men should worship other gods until the time comes for them to give their hearts to him.

Between these two worlds, which I will call—loosely and inaccurately—the Western and the Eastern, there is a great gulf fixed, a gulf which few minds can pass over from either side. This gulf has been hollowed out by the erosive action of speculative thought. Western thought, which has always been dominated by the crude philosophy of the "average man," instinctively takes for granted the reality of outward things. Eastern thought, which, so far as it has been alive and active, has been mainly esoteric, instinctively takes for granted the reality of the "soul," or inward life. Such at least is the general trend of thought, on its various levels, in each of these dissevered worlds.

As is a man's conception of reality, so is the God whom he worships. Jehovah, the God of the Western world, is an essentially outward deity. Debarred by its instinctive disbelief in the soul from seeking for God in the world within, constrained by the same cause to indentify "Nature" with the world without, the Western mind has conceived of a natural order of things which is real because God made it so, and of a supernatural order of things which is the dwelling place of God. But because the Western mind, in its quest of reality, must needs look outward, this supernatural order of things is conceived of as a glorious and etherealized *replica* of the natural order; and God, veiled from sight by a cloud of splendor and mystery, is made in the image of man. Thus in the Western cosmology there are two worlds, the natural and the supernatural; and two bases of reality, lifeless matter and supernatural will.

In the East, where the soul is the supreme and fundamental reality, the identification of God with the world-soul, or soul of universal Nature, is the outcome of a movement of thought which is at

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once natural and logical. This divine soul is the only real existence: by comparison with it all outward things are shadows, and all inward things, so far as they hold aloof from the all-embracing consciousness, are dreams. Thus in the Eastern cosmology there is one world, and one center of reality,—the world of our experience seen as it really is, seen by the soul, which, passing inward, in its quest of absolute reality, from veil to veil, and gathering within itself all things that seem to bar its way, arrives at last at the very fountain head of its being, at its own true self.

Thus does the author of *The Creed of Buddha* make clear his general position. We are compelled, reluctantly, to pass over the admirable chapter on The Wisdom of East, with which we find ourselves in the most cordial agreement, and to pass on to what is, after all, the heart and essence of the book, the section in which is set forth the true inwardness of Buddha's position and his relation to the "ancient wisdom," as this profoundly intuitive writer conceives them to be. We are led gradually to the point where we may take a just view of Buddha's life-work by a skilful and wisely conceived artifice. Our author sets himself to imagine an Eastern teacher confronted by certain problems, and seeking their solution in a certain way. Then he shows that it was just in this way that Buddha sought the solution of his own problems, and, finally, we are led naturally and convincingly to the conclusion that Buddha must have held the very standing-ground suggested for the imagined prophet described by the author.

Let us suppose, he says, that a great prophet appeared on earth, one who was in equal degrees a lover of his kind and a dreamer of spiritual dreams. Let us suppose that this prophet had drunk at the pure fountain of Indian thought, that he had accepted and assimilated the ideas which found expression in the Upanishads,—the idea of the reality of the soul, of the development of the individual soul through a chain of earth-lives, of the consummation of this process of development in the union of the individual with the Universal Soul and its consequent admission into a life of unimaginable peace and bliss. Let us further suppose that, when his heart and mind had become saturated with these ideas, he became possessed with the desire to communicate them to his fellow men. Let us imagine him looking down, from the standpoint of his exalted faith, on the toiling, suffering masses of mankind. Let us picture to ourselves the sorrow that must have pierced his heart when he saw how profoundly ignorant were the masses of the great truth which he had made his own; how entirely they were absorbed in the pursuit of what was material, trivial, perishable, unreal; how they were living, without knowing it, in a world of shadows and illusions; how

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even religion, which must once have had an inward meaning, had become for them a round of ceremonies and a network of formulæ; how dense, in fine, and how deadly were the mists that overhung their lives, and how seldom could those mists be parted by any breath of spiritual freedom, or pierced by any ray of spiritual hope and joy. Let us suppose that he then looked forward into the future, and saw his fellow men returning to earth again and again, and leading lives as hollow, as purposeless, and as joyless as the lives which they were leading then; the process of their soul-growth being so slow, owing to their fundamental ignorance of reality, that for a long sequence of earth-lives no appreciable progress could be made. Would not the sympathetic sorrow which the vision of the present had awaked in him, be intensified by his vision of the future, and would not the longing to help his fellow men, to enlighten them, to lead them into the path of light and life, become at last an absorbing passion which left no room in his heart for any other desire?

But how, our author continues, could he give men the knowledge that they needed? It was ignorance of reality that had darkened and debased their lives. It was knowledge which they were waiting for, knowledge of what was real and what was true. How could he give them this most rare and most precious of all gifts? How could he transform their sense of reality, and quicken and purify their perception of truth? *Philosophical* knowledge of the truth of things is, for obvious reasons, beyond the reach of the masses. The average man has no turn for metaphysical speculation, and the worst service that one can render him is to tempt him to indulge in it; for in the atmosphere of verbal controversy reality becomes an abstraction, truth becomes a formula, while love, which is the real unsealer of all spiritual secrets, inevitably withers and dies. The *intuitive* apprehension of the truth of things is equally, and for equally obvious reasons, beyond the reach of the masses. The "psychical" faculties, which generate that rare but vividly real type of knowledge, though potentially present in all men, are developed in an exceedingly small minority; and the premature attempt to develop them would end in hysteria being mistaken for inspiration, and hallucination for divine truth. The *emotional* apprehension of the truth of things may seem to be within the reach of ordinary men. In reality it is also reserved for a chosen few; for it is only in the genuinely poetic nature that it can maintain its equable heat and pristine purity. In lower natures it burns itself away in pitchy flames of undisciplined sentiment, and dies out at last into formalism, dogmatism, and other "bodies of death." Moreover, the teacher

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who appeals to the spiritual emotion of his disciples, and who thereby enters into emotional relations with them, and through them with *their* disciples and spiritual descendants, runs one serious risk. The chances are that, sooner or later, those who come under his influence, without having known him in the flesh, and who are therefore free to construct imaginary pictures of his life and person, will transfer to his personality the devotion which he wished them to give to his ideas, and will end by regarding his inevitable limitations, or rather the limitations of their own imagination—for by this time the teacher will have become a legendary hero—as the very boundaries of reality.

There remains, says this intuitive writer,—and here we come to the key with which he unlocks the secret of the method of Buddha and Buddha's silence concerning ultimate things,—there remains what I have elsewhere called the *real* apprehension of ultimate truth. This, and this alone, is within the reach of all men. The actual expansion of the soul, in response to the forces in Nature that are making for its development, will give men, little by little, the knowledge that they need; for as the soul expands, as it increases in wisdom and stature, its vision will become clearer and deeper, and its sense of proportion will be transformed. When the knowledge of reality has been finally won, the attractive forces of earth, which will then be *felt* to be wholly illusory, will have ceased to act, and the end of the soul's pilgrimage will be at hand. The best service, then, that a man can render to his fellowmen is to persuade them to enter the path of soul-growth. Or rather—for they entered it long ago—to follow it, no longer blindly and instinctively, but deliberately and of their own free will; and, by thus consciously co-operating with the expansive forces of Nature, to shorten the path of soul-growth, and to hasten the advent of its glorious goal.

That our prophet (so our author carries on his hypothetical exposition), looking at things from the standpoint of his own higher knowledge, should desire to render this service to his fellowmen may be taken for granted. But how should he persuade men that escape from the cycle of earth-lives was intrinsically desirable, that the path of soul-growth was the path of real life, that the goal to which it would lead them was worthy of their highest aspiration and their most strenuous endeavour? If their ignorance of reality was as dense as it seems to be, to what faculty could he appeal and on what ground of admitted truth should he take his stand? The relation between knowledge and action, in the sphere of moral life, presents a problem which is insoluble except on one hypothesis. Our difficulty is that for right action we need right knowledge; that

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for right knowledge we need inward enlightenment; that for inward enlightenment we need the transforming influence of a life of right action. There is but one way of escape from this seemingly vicious circle. Apply the law of development to the inward life of the soul; and it will become clear that the sense of reality, like every other sense and power, exists in embryo in each individual man. It is to this embryonic sense of reality that our prophet would make his appeal. In doing so, he would provide both for the development of that sense, and for the concurrent development in the soul of his disciple of the germ of his own teaching. For the sense of reality, like every other sense and power, grows by being exercised; and if it is to be exercised, it must be appealed to and called upon to exert itself. It follows that, in appealing to a man's sense of reality, one helps it to grow; and it follows that, in helping the sense to grow, one trains it to understand and respond to the appeal that is made to it.

We may conjecture, then, that the teacher who wished to lead men to the knowledge of reality would begin by assuming that the sense of reality was latent in every heart. He would say to them, "Does this earth-life really satisfy you? Cannot you see for yourselves that in the last resort it is hollow and unreal? Do the prizes for which you strive content you when you have won them? Do they not crumble into dust as you grasp them? Everything that earth can give you—health, wealth, pleasure, power, success, fame —proves to be either transient or illusory. Health lasts a few years, and is then undermined by disease and decay. Wealth has neither meaning nor value except so far as it enables you to buy pleasure, success and fame. Pleasure palls upon you, and ceases at last to please. Or, if it does continue to please, age and disease forbid you to enjoy it. Power brings with it a weight of care and responsibility. Success has its counterpart in failure, for

'Things won are done: joy's soul lies in the doing.'

Fame is

'Enjoyed no sooner but despisèd straight.'

"Look down the vista of the years. If you continue to desire the things of earth, you will return to earth, drawn by the influences that now attract you, again and again. Does this prospect content you? Has your experience of earth been so happy that you wish to renew it again and again? Is it not true that the earth-life brings real happiness to those only who have found inward peace? And is it not true that inward peace, though it can transfigure earth and make it spiritual and beautiful, is won by detachment from earth, not by devotion to it? This inward peace, in enjoying which you drink the only draught of real happiness that the earth-life can

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offer you, is a faint foretaste of what is in store for the soul when all its wanderings are over. Beyond all earth-lives a goal awaits you—a goal which crowns and completes the process of the soul's evolution—the goal of deep, perfect, inexhaustible bliss. This reward will be yours when you have broken the last of the ties by which earth attracts you, and in doing so have escaped, once and for ever, from 'the whirlpool of rebirth.'"

So far we are able to quote from this profound and lucid writer. We may briefly suggest the further progress and development of his thought by saying that, having thus drawn a hypothetical picture of a prophet who, profoundly believing the central truth of the Upanishads, had determined to make this truth available for the mass of mankind, our author goes on to show that Buddha, in his teaching, followed exactly the lines which such a prophet would follow, with the inference that Buddha, like this imagined prophet, did in fact rest his teaching on the deepest wisdom of the Upanishads, and most of all on the intuitive certainty that the individual soul is, at the last, one with the Universal Soul, the Oversoul; and that the growth of the individual soul is a progressive approach to, and a final identification with the Oversoul, in a state of unimaginable bliss, of infinite wisdom, of eternal life. This eternal life and illimitable joy are, therefore, the essence of the Nirvana taught by Buddha; and he only refrained from explaining the nature of that Nirvana, and the metaphysical justification of his belief in it, because he knew that his lowly disciples could not comprehend it, and that, not comprehending, they would be confused, and be set back, rather than set forward on the Path, by premature revelation. Therefore Buddha sealed his lips as to ultimate things, and gave to his disciples only what they could apprehend, a rule for daily life, which recommended itself to their innate sense and experience, and which, faithfully followed, would in time infallibly set their feet upon the way of peace, and bring about such soul-growth as would make comprehension, intellectual and intuitive alike, not only inevitable but easy, almost unconscious and natural.

In the light of this luminous idea, there follows an analysis of the rule of life which Buddha did give to his lowly disciples: of the Four Noble Truths, and the Noble Eightfold Path. And we are shewn, with admirable and eloquent simplicity, how these make for two great moral qualities which are attainable by everyone: control of the lower nature, which would otherwise check soul-growth; and sympathy, which opens out our hearts and consciousness, leading them into the hearts and lives of others, and thus expanding the

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soul in real and vital growth. Soul-growth, obtained in these two ways, both of which rest on self-evident truths, will then make possible a certain degree of illumination, and this, again, will give a broader and firmer foothold for further control of the lower nature, and for a wider, deeper and more tender sympathy with others. Thus will right conduct and the illumination which flows therefrom help each other, and soul-growth will progress; slowly, perhaps, but surely, the goal will draw ever nearer, and, as we approach it, the splendid sheen of Nirvanic light will illumine our lives with the foreglow of everlasting day. But, that this safe progress on the path may be secured, the dangers which spring from metaphysical and verbal controversy, the dangers which spring from emotional attachment to the personality of the Teacher, the dangers of intolerance, of formalism,—the dangers that are set along the pathway of religions,—must all be avoided. And to secure that they may be avoided, there is no certain means but silence. Therefore concerning ultimate things, Buddha kept silence through his long ministry of many years, in spite of every effort that was made, by disciple or by opponent, to induce him to speak. And this wise silence, our author with profound insight conjectures, made no small part of Buddha's Great Renunciation.

The reality of this sacrifice of silence, and the consequences which might arise from it, are then brought home to us, in a long and penetrating analysis of the Western studies of Buddhism, which our author wisely calls A Misreading of Buddha. He shows, in a way at once simple, convincing and urbane, that the Western interpreters of Buddhism, misled by the sacrifice of silence whose cause has been so luminously revealed, do in fact infer, and lead others to believe, that Buddha kept silence concerning ultimate things because the answer was terrible and inevitable Death, a blackness of darkness appalling in its completeness. Thus did our Western critics read into the teaching of this great and luminous spirit the shallow materialism and nihilism of the nineteenth century, and, so doing, they have produced, for the edification of the Western world, not a revelation of the secret of Buddha, but a consistent and very injurious travesty, which has made confusion worse confounded. To the removal of this confusion, very luminous and masterly chapters are devoted, and these are followed by a study of the Bankruptcy of Western Thought, and an indication of how solvency may be restored by wise borrowing from the East, in such a way that, after due investment, the West may be able to repay what it has borrowed with compound interest.

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Now that our analysis of this wonderful and epoch-making book has reached its natural term, we are vividly conscious that we are very far indeed from doing it justice. Much of what is best and wisest in it, we have had to pass over unnoted, and, for the rest, we feel very keenly that piecemeal quotation cannot but do great injustice to a theme so well-considered, and unfolded with such fine measure and gradation. We are not, however, without a remedy. We still have it in our power to make amends, and to lay our readers under a lasting obligation—by advising them, with all the insistence we possess, to get the book themselves, and to become acquainted at first hand with this masterly, illuminating and soul-satisfying study of the Creed of Buddha. It is a superb piece of work; the best treatise on Buddhism which has yet been given to the world.

In an address recently delivered before the Bartholomew Clubs of London, which are composed of city trades folk, Judge Rentoul enumerated what he called "The Fourteen Mistakes of Life": Setting up one's own standard of right and wrong and expecting others to conform to it; trying to measure the enjoyment of others by our own; expecting uniformity of opinion; looking for judgment and experience in youth; endeavoring to mold all dispositions alike; refusing to yield in unimportant trifles; looking for perfection in our own actions; worrying ourselves and others about what cannot be remedied; not alleviating as much suffering as we can; not making allowance for traits in others, apparently unfitting them for success in life; considering anything impossible that we ourselves cannot perform; refusing to believe anything which our finite minds cannot grasp; living as if the moment would last forever; estimating men and women by their nationality or by any outside quality.

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PATANJALI'S YOGA SUTRAS.*

AN INTERPRETATION

BY

CHARLES JOHNSTON.

THROUGH the Sutras of the First Book, Patanjali is concerned with the first great problem, the emergence of the spiritual man from the veils and meshes of the psychical nature, the moods and vestures of the mental and emotional man. Later will come the consideration of the nature and powers of the spiritual man, once he stands clear of the psychic veils and trammels, and a view of the realms in which these new spiritual powers are to be revealed.

At this point may come a word of explanation. I have been asked why I use the word Sutras, for these rules of Patanjali's system, when the word Aphorism has been connected with them in our minds for a generation. The reason is this: the name Aphorism suggests, to me at least, a pithy sentence of very general application; a piece of proverbial wisdom that may be quoted in a good many sets of circumstance, and which will almost bear on its face the evidence of its truth. But with a Sutra the case is different. It comes from the same root as the word "sew," and means, indeed, a thread, suggesting, therefore, a close-knit, consecutive chain of argument. Not only has each sutra a definite place in the system, but further, taken out of this place, it will be almost meaningless, and will by no means be self-evident. So I have thought best to adhere to the original word. The Sutras of Patanjali are as closely knit together, as dependent on each other, as the propositions of Euclid, and can no more be taken out of their proper setting.

In the sutras translated below, and which, as before, I have tried to interpret in a brief commentary, the problem of the emergence of the spiritual man is further dealt with. We are led to the consideration of the barriers to his emergence, of the overcoming of the barriers, and of certain steps and stages in the ascent from the ordinary consciousness of practical life, to the finer, deeper, radiant consciousness of the spiritual man.

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THE FIRST BOOK OF THE SUTRAS.

(Continued.)

30. The barriers to interior consciousness, which drive the psychic nature this way and that, are these: sickness, inertia, doubt, light-mindedness, laziness, intemperance, false notions, inability to hold the ground gained, unsteadiness.

We must remember that we are considering the spiritual man as enwrapped and enmeshed by the psychic nature, the emotional and mental powers; and as unable to come to clear consciousness, unable to stand and see clearly, because of the psychic veils of the personality. Nine of these are enumerated, and they go pretty thoroughly into the brute toughness of the psychic nature.

Sickness is included rather for its effect on the emotions and mind, since bodily infirmity, such as blindness or deafness, is no insuperable barrier to spiritual life, and may sometimes be a help, as cutting off distractions. It will be well for us to ponder over each of these nine activities, thinking of each as a psychic state, a barrier to the interior consciousness of the spiritual man.

31. Grieving, despondency, bodily restlessness, the drawing in and sending forth of the life-breath, also contribute to drive the psychic nature to and fro.

The first two moods are easily understood. We can well see how a sodden psychic condition, flagrantly opposed to the pure and positive joy of spiritual life, should be a barrier. The next, bodily restlessness, is in a special way the fault of our day and generation. When it is conquered, mental restlessness will be half conquered, too.

The next two terms, concerning the life-breath, offer some difficulty. The surface meaning is harsh and irregular breathing; the deeper meaning is a life of harsh and irregular impulses.

32. Steady application to a principle is the way to put a stop to these.

The will, which, in its pristine state, was full of vigor, has been steadily corrupted by self-indulgence, the seeking of moods and sensations for sensations' sake. Hence come all the morbid and sickly moods of the mind. The remedy is a return to the pristine state of the will, by vigorous, positive effort; or, as we are here told, by steady application to a principle. The principle to which we should thus steadily apply ourselves should be one arising from the reality of spiritual life; valorous work for the soul, in others as in ourselves.

33. By sympathy with the happy, compassion for the sorrowful, delight in the holy, disregard of the unholy, the psychic nature moves to gracious peace.

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When we are wrapped up in ourselves, shrouded with the cloak of our egotism, absorbed in our pains and bitter thoughts, we are not willing to disturb or strain our own sickly mood by giving kindly sympathy to the happy, thus doubling their joy, or by showing compassion for the sad, thus halving their sorrow. We refuse to find delight in holy things, and let the mind brood in sad pessimism on unholy things. All these evil psychic moods must be conquered by strong effort of will. This rending of the veils will reveal to us something of the grace and peace which are of the interior consciousness of the spiritual man.

34. Or peace may be reached by the even sending forth and control of the life-breath.

Here again we may look for a double meaning: first, that even and quiet breathing which is a part of the victory over bodily restlessness; then the even and quiet tenor of life, without harsh or dissonant impulses, which brings stillness to the heart.

35. Faithful, persistent application to any object, if completely attained, will bind the mind to steadiness.

We are still considering how to overcome the wavering and perturbation of the psychic nature, which make it quite unfit to transmit the inward consciousness and stillness. We are once more told to use the will, and to train it by steady and persistent work: by "sitting close" to our work, in the phrase of the original.

36. As also will a joyful, radiant spirit.

There is no such illusion as gloomy pessimism, and it has been truly said that a man's cheerfulness is the measure of his faith. Gloom, despondency, the pale cast of thought, are very amenable to the will. Sturdy and courageous effort will bring a clear and valorous mind. But it must always be remembered that this is not for solace to the personal man, but is rather an offering to the ideal of spiritual life, a contribution to the universal and universally shared treasure in heaven.

37. Or the purging of self-indulgence from the psychic nature.

We must recognise that the fall of man is a reality, exemplified in our own persons. We have quite other sins than the animals, and far more deleterious; and they have all come through self-indulgence, with which our psychic natures are soaked through and through. As we climbed down hill for our pleasure, so must we climb up again for our purification and restoration to our former high estate. The process is painful, perhaps, yet indispensable.

38. Or a pondering on the perceptions gained in dreams and dreamless sleep.

For the Eastern sages, dreams are, it is true, made up of images

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of waking life, reflections of what the eyes have seen and the ears heard. But dreams are something more, for the images are in a sense real, objective on their own plane; and the knowledge that there is another world, even a dream-world, lightens the tyranny of material life. Much of poetry and art is such a solace from dream-land. But there is more in dream, for it may image what is above, as well as what is below; not only the children of men, but also the children by the shore of the immortal sea that brought us hither, may throw their images on this magic mirror. So, too, of the secrets of dreamless sleep with its pure vision, in even greater degree.

39. Or meditative brooding on what is dearest to the heart.

Here is a thought which our own day is beginning to grasp: that love is a form of knowledge; that we truly know any thing or any person, by becoming one therewith, in love. Thus love has a wisdom that the mind cannot claim, and by this hearty love, this becoming one with what is beyond our personal borders, we may take a long step toward freedom. Two directions for this may be suggested: the pure love of the artist for his work, and the earnest, compassionate search into the hearts of others.

40. Thus he masters all, from the atom to the Infinite.

Newton was asked how he made his discoveries. By intending my mind on them, he replied. This steady pressure, this becoming one with what we seek to understand, whether it be atom or soul, is the one means to know. When we become a thing, we really know it, not otherwise. Therefore live the life, to know the doctrine; do the will of the Father, if you would know the Father.

41. When the perturbations of the psychic nature have all been stilled, then the consciousness, like a pure crystal, takes the color of what it rests on, whether that be the perceiver, perceiving, or the thing perceived.

This is a fuller expression of the last Sutra, and is so lucid that comment can hardly add to it. Everything is either perceiver, perceiving, or the thing perceived; or, as we might say, consciousness, force, or matter. The sage tells us that the one key will unlock the secrets of all three, the secrets of consciousness, force and matter alike. The thought is, that the cordial sympathy of a gentle heart, intuitively understanding the hearts of others, is really a manifestation of the same power as that penetrating perception whereby one divines the secrets of planetary motions or atomic structure.

42. When the consciousness, in perceiving, is successively occupied by the name, the idea, and the understanding of what it is dwelling on, this is the distributive action of the mind.

We are now to trace the ascending stages of perception, from

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the most external observation to pure intuitive vision. We begin with the perception of gross substances, or, as we might say, external and objective things, observed by the physical senses. In perceiving these external things, the mind's action may be either distributive and analytical, or non-distributive and intuitive, the second being the higher, as nearer to unity. Thus we may think analytically of something, say, a cow, first by name, then according to its appearance, and then through what we know of its nature; or we may think non-distributively, entering into the idea of the cow, as a famous painter of the Netherlands entered into the inmost being of the sheep he so lovingly depicted.

43. When the object dwells in the mind, clear of memory-pictures, devoid of any form, as a pure luminous idea, this is non-distributive perception.

We are still considering external, visible objects. Such perception as is here described is of the nature of that penetrating vision whereby Newton, intending his mind on things, made his discoveries, or that whereby a really great portrait painter pierces to the soul of him whom he paints, and makes that soul live on canvas. These stages of perception are described in this way, to lead the mind up to an understanding of the piercing soul-vision of the spiritual man, the immortal.

44. The same two stages, when referring to things of finer substance, are said to be with, or without, judicial action of the mind.

We now come to mental or psychical objects: to images in the mind. It is precisely by comparing, arranging and superposing these mind-images that we get our general notions or concepts. This process of analysis and synthesis, whereby we select certain qualities in a group of mind images, and then range together those of like quality, is the judicial action of the mind spoken of. But when we exercise swift divination upon the mind images, as does a poet or a man of genius, then we use a power higher than the judicial, and one nearer to the keen vision of the spiritual man.

45. Subtle substance rises in ascending degrees, to that pure nature which has no distinguishing mark.

As we ascend from outer material things which are permeated by separateness, and whose chief characteristic is to be separate, just as so many pebbles are separate from each other; as we ascend, first, to mind-images, which overlap and coalesce in both space and time, and then to ideas and principles, we finally come to purer essences, drawing ever nearer and nearer to unity.

Or we may illustrate this principle thus. Our bodily, external selves are quite distinct and separate, in form, name, place, substance;

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our mental selves, of finer substance, meet and part, meet and part again, in perpetual concussion and interchange; our spiritual selves attain true consciousness through unity, where the partition wall between us and the Highest, between us and others, is broken down and we are all made perfect in the One. The highest riches are possessed by all pure souls, only when united. Thus we rise from separation to true individuality in unity.

46. The above are the degrees of limited and conditioned spiritual consciousness, still containing the seed of separateness.

In the four stages of perception above described, the spiritual vision is still working through the mental and psychical, the inner genius is still expressed through the outer, personal man. The spiritual man has yet to come completely to consciousness as himself, in his own realm, the psychical veils laid aside.

47. When pure perception without judicial action of the mind is reached, there follows the gracious peace of the inner self.

We have instanced certain types of this pure perception: the poet's divination, whereby he sees the spirit within the symbol, likeness in things unlike, and beauty in all things; the pure insight of the true philosopher, whose vision rests not on the appearances of life, but on its realities; or the saint's firm perception of spiritual life and being. All these are far advanced on the way; they have drawn near to the secret dwelling of peace.

48. In that peace, perception is unfailingly true.

The poet, the wise philosopher and the saint not only reach a wide and luminous consciousness, but they gain certain knowledge of substantial reality. When we know, we know that we know. For we have come to the stage where we know things by being them, and than being nothing can be more true. We rest on the rock, and know it to be rock, rooted in the very heart of the world.

49. The object of this perception is other than what is learned from the sacred books, or by sound inference, since this perception is particular.

The distinction is a luminous and inspiring one. The Scriptures teach general truths, concerning universal spiritual life and broad laws, and inference from their teaching is not less general. But the spiritual perception of the awakened seer brings particular truth concerning his own particular life and needs, whether these be for himself or others. He receives defined, precise knowledge, exactly applying to what he has at heart.

50. The impress on the consciousness springing from this perception supersedes all previous impressions.

Each state or field of the mind, each field of knowledge, so to

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speak, which is reached by mental and emotional energies, is a psychical state, just as the mind picture of a stage with the actors on it is a psychical state or field. When the pure vision, as of the poet, the philosopher, the saint, fills the whole field, all lesser views and visions are crowded out. This high consciousness displaces all lesser consciousness. Yet, in a certain sense, that which is viewed as apart, even by the vision of a sage, has still an element of illusion, a thin psychical veil, however pure and luminous that veil may be. It is the last and highest psychic state.

51. When this impression ceases, then, since all impressions have ceased, there arises pure spiritual consciousness, with no seed of separateness left.

The last psychic veil is drawn aside, and the spiritual man stands with unveiled vision, pure, serene.

END OF BOOK I.

"The love of the Sage for others receives its name from them. If they did not tell him of it, he would not know that he loved them; and when he knows it, he is as if he knew it not; when he hears it, he is as if he heard it not. His love of others never has an end, and their rest in him has also no end:—all this takes place naturally."—The Writings of Kwang-Tsze, in "The Texts of Tâoism," Vol. II, p. 116.

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THE THEOSOPHICAL SOCIETY AND THEOSOPHY.

Preface.

A CONCEPTION that is at once profound and simple rarely meets with immediate comprehension. Our minds are so used to dealing with the complex details of the map of life, they are so narrowly focused upon the particular, that they miss the broad and general outlines and the significance of the names, written in widely spaced letters, across its entire surface. To see these a new perspective is needed, a certain aloofness of attitude and a refocusing of our vision which require time and an act of will. So it follows that there is usually an intermediate stage where but half the larger letters are perceived, and their sequence seems meaningless or sheer folly.

This is illustrated in the history of every great scientific or philosophic or religious movement. It was the case with Darwinism, with the rediscovery and restatement of that profound and simple doctrine of evolution which today illumines our view of all Nature's processes, from the changes within an atom to the formation of a solar system or the life of a human soul. Its scope was too wide, its fundamental concept too simple, to be perceived at once. A single bizarre detail was alone grasped by the popular mind, and for years evolution meant to many only an apparently ridiculous or rather blasphemous theory that man was the offspring of the ape. It was the case with Berkeley's idealism. It was, and is, the case with Christianity itself, the breadth of whose message is still hidden from us by the narrowing lenses of Hebraic legalism through which its early disciples viewed their Master's teaching. We cannot wonder, therefore, that like misconceptions have surrounded the purposes and principles upon which the Theosophical Society is based.

But however natural and inevitable these misconceptions may have been in the early days of the Society, the perspective of over a third of a century of consistent work gives little excuse for their continued existence. In this period the guiding principles and methods of the Society have been applied to widely varying fields of inquiry, and in these applications their significance and scope have been revealed. This is the way in which all general principles become clear to us. The axioms and postulates of Geometry, for instance, seem mere platitudes when given their bare abstract

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statement, but when consecutively applied to problem after problem their meaning is brought home to us and we find that in their simple seeming statements the whole science of Geometry is contained. It was by this means also that the significance of the doctrine of evolution was learned. Now that it has been applied and tested in the mineral and vegetable as well as in the animal kingdoms, we perceive at once its simplicity and universal scope. The same is true of the principles upon which the Theosophical Society is founded, so that the self knowledge gained by repeated tests makes possible today a clearer statement of its aims, methods and character, than could have been given even by its most zealous adherents thirty years ago. For reasons which will become obvious to the reader of this article, no such statement, other than the very general one contained in the constitution of the Society, can be *authoritative* or official.* But as the Society's history speaks for itself, and as sixteen years of intimate participation in its affairs and councils enable me to write with at least the insight of personal knowledge, I have ventured to hope that I may dispel some of the misunderstanding which still surrounds its work.

I. The Conditions in the World of Thought at the Time the Society was Founded.

To understand any movement it is necessary to have some knowledge of the conditions in which it arose; and, in the case of the Theosophical Society, this takes us back to the year 1875, a time when the thought of the West was bitterly divided against exception, religious and scientific utterances. Religion was dominated dogmatism, and bitterness which then marked, with scarcely an itself. It is difficult for us to realize today the intense sectarianism, by theology, and science by materialism, and the age-long antagonism between the two had been fanned into the flame of fierce conflict by the spread of Darwinism with its popular misconceptions, and by the new light which the natural sciences had thrown upon the history of the earth. The letter of the religious law had been so completely confused with or substituted for its spirit, that to doubt a single theological tenet or the literal accuracy of an ancient Hebraic text seemed to put the whole reality of the religious life and nature in question; a question which the materialism of science answered with a blatant and chill negation. Neutrality was impossible. The choice seemed forced between the extremes of superstition and materialism, and, in consequence, religion was left without vitality, without the sense of immediate reality and the support of natural law. It seemed to concern only a problematical

* See By-law, page 221.

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future beyond the grave, and in the resulting spiritual lethargy and indifference there grew the feeling that freedom to enjoy and to be comfortable was the aim of life. Science, on the other hand, was left without the assistance of a philosophy which saw the universe whole and took law and unity into the inner world of man's sentient life and consciousness. The tangible and the visible absorbed its attention, and the law which it saw enthroned in the physical realm found no recognition of dominion over the heart and destiny of man.

In this divided world and in the middle ground vacated by science and theology alike, had arisen the spiritualistic movement with its vast mass of remarkable phenomena, and the curious mixture of superstition and materialism put forward in explanation. The movement had spread with astonishing rapidity, and on every side men and women, ignorant of their dangers, were experimenting with hypnotic and trance states, and developing mediumistic and abnormal psychic conditions. Laughed at by science, regarded as blasphemous by orthodox religion, yet supported by an accumulation of testimony which could not be ignored, there was nothing to guide or balance the popular interpretation of these phenomena, and from them spread a concept of life after death as degrading to the soul as to the intelligence of those who held it.

Such, in brief, was the condition of religious thought in Europe and America. If we turn to the East, to India or Burma or Ceylon, we find a situation different but no less serious. The material power and success of the Western nations were diverting the East from its own truths. The fire of religious aspiration which had given the world its greatest scriptures—for Christianity, too, is of the East, not of the West—had burned low. The East seemed to sleep, its energies and vitality indrawn and unused, and where it stirred it was awakening to scepticism and unrest. It neither understood the West nor was understood by it. It could neither give nor receive of the best. The old channels of its thought and laws were broken and its life currents turning stagnant and bitter.

In a word both East and West, both religion and science, were suffering from *sectarianism*—from the separation of truths which should have been conjoined, from narrow, dogmatic misunderstandings and antagonisms. There was a crying need for a common neutral meeting place where all beliefs and views of life could come together.

II. The Purposes for which the Society was Founded.

It was to meet this need that the Theosophical Society was founded. It established an open platform where the adherents of

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all creeds and of none could meet; where all views could come together and each could have full hearing; where an open mind would be encouraged and points of agreement rather than of disagreement might be found; where the West could be interpreted to the East and the East to the West; where the science of religion and the religion of science might learn each of the other's truth and of the greater truths behind them both; where every view of life, every type of mind and nature, might find sympathetic understanding and be helped to a deeper insight into its own truth and genius; where outlawed views, heretical views, views that could command no other hearing, could be given full expression and be judged, not from prejudice, but from merit; where the divided thought of the world might be fitted into the unity of Truth, and each facet find its proper place and part. It was, and is, an ideal infinitely ambitious, but also eminently practical. Its ultimate goal may be, as is the goal of life itself, forever beyond our reach, but the way to it was clear from the outset and each step forward is so much sheer gain.

III. The Society's Fundamental Rules.

It is clear that the success of such an undertaking must be dependent upon the absolute freedom and impartiality of the platform the Society maintained. Of itself it could have no creed, dogma, or personal authority to enforce or impose. Neither could it be held responsible for the opinions of its members. Its characteristics must be Breadth, Impartiality, Tolerance, Courtesy and Sympathy. It could exclude no one, be committed to no one. Therefore the first rule of membership, beyond that of sympathy with its chief purpose, is thus phrased in its constitution:

"Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own."

And in the By-Laws we find this further statement:

"No member of the Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society."

In these two rules are the indispensable and indisputable guarantees of the freedom and impartiality of the Theosophical Society. In view of the strictness with which they have been enforced, ignorance alone can account for the impression, still lingering in the public mind, that it is a new religious sect or "ism."

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IV. A View of Life and of Truth Suggested by the Establishment of an Open Platform.

Behind and prompting all our acts lies some philosophy of life which consciously or unconsciously is ours, and which is at once revealed and judged by its fruits. There is truth as well as humour in the assertion that, however pessimistic his books may be, no author was ever at heart a pessimist. For no one would write did he not believe his thought could influence others, and to believe this is optimism pure and simple. Judged thus, the insistent silence of the Society, as such, upon all matters of opinion and belief is eloquent of the philosophy of spiritual freedom held by its founders. Breadth and tolerance are readily confused with indifference, and the open mind of the disciple, who has glimpsed the infinity of Truth, must often meet the charge of agnosticism from those who have been trained to believe that the whole meaning of life can be cramped into a single formula. But in the positive synthetic method of inquiry and procedure, established by the Society, is the answer to such criticism, and though each is free to interpret this method as he will, to me it appears a testimony to the belief in the oneness of Life and of Truth. That this philosophy of Unity and Spiritual Freedom was held by the founders of the Society is a matter of abundant record. In no way is it imposed upon the Society, but the purpose for which the Society was created is clarified by its light. It is a belief that the Universe is one and that life is whole; that the true self of each of us is one with the Self of the Universe. In Madame Blavatsky's fine phrase, it is the belief of "the fundamental identity of all souls with the Universal Oversoul." Similarly it is a belief that all truths are aspects and facets of the Truth; that nothing is meaningless, nothing too humble or insignificant to have its part and place in the great whole; that each has something to contribute. And from this it follows that to reach toward the Truth, to grow in power and self-knowledge, is to grow into a positive unity; the way to which is through sympathy and synthesis and impersonality, looking always back through the veils of personality and differences to the central flame of genius which lights all human minds.

V. The Stated Objects of the Society.

The first stated object of the Society is expressive of this attitude toward life and truth. It is thus phrased.

"The principal aim and object of this Society is to form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour."

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It emphasizes the principle of spiritual unity and points the way to growth through sympathy, synthesis, and an open mind.

"The subsidiary objects are: *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study;* and *The investigation of the unexplained laws of nature and the psychical powers latent in man.*"

The theosophical attitute of sympathy and synthesis, which, in the first object, was to be applied to individual views, is, in the second, extended to systems of thought. In it the Society entered upon the modern study of comparative Religion, but with this distinction, that whereas too often in the schools the chief stress is still laid on differences, in the Theosophical Society from its inception the aim has been to discover the common part, to find those central truths and laws of the soul life which are embodied in all religions, or to which all point, as the spokes of a wheel point to the hub. A very little of this study serves to demonstrate its importance; not only through the new light which a sympathetic appreciation of other religions throws upon one's own, but also through the revelation of the unanimity of personal testimony which the seers and prophets, the saints and mystics of all ages and of all races, have borne to the fundamental laws of the spiritual life. It is impossible to find the dawning truths of our own experience clearly recorded in the hieroglyphs of ancient Egypt, in the Sanscrit of the Upanishads, in the teachings of the Buddha, in the Gospel of Christ, in the writings of Molinos and in the visions of the Bienheureuse Marguerite Marie, without a deepening sense of their universal reality and profound significance. And it is far easier to obey the promptings of our inner guidance when we know the path along which it leads has been followed by the great of soul through the countless centuries of the past.

Through this study also the genius of the East grows clearer to our Western minds. We learn to see more than one side of the shield, and as we grow in understanding we grow in humility and the power of helpfulness, in the twin powers of giving and receiving. We learn that all forms and facets of the Truth are true each in its own way and degree, and that each is needed to supplement the others. So science needs philosophy and religion to set its genius free, to carry it beyond the realm of the concrete and the visible till its scope includes the whole of life. And religion in its turn needs science, needs above all that grave scientific spirit which puts all things to the test of experiment and experience.

It is to this undeveloped scientific realm, where the subject of experimentation escapes the balance and the scalpel, that the third object of the Society is directed. In its adoption we see the same

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emphasis upon the wholeness of life, the same open mind and receptiveness to what is elsewhere ignored, that characterise the whole spirit of the Society. With the investigation of the psychical powers in man came the ability to offer many simpler and more rational explanations of the phenomena of spiritualism than were then current, and as the finer forces of nature were studied, both science and religion were profited,—religion to the extent that the laws and powers of the inner life were seen to be the reflection of universal laws and powers, and science to the extent that the energies of the ether were recognized as the source of all physical energy.

VI. The Theosophic Attitude.

These are the stated objects of the Society. Sympathy with the first alone is required of its members, for this constitutes an *intellectual attitude* toward life,—a turning toward the center—without which the work of the Society is meaningless and impossible. It is the attitude of open-minded sympathy and tolerance, of willingness to give and to receive, to profit from others as well as seeking to profit them. All who are willing to adopt this attitude are eligible for membership. They may hold any beliefs or disbeliefs. Their explanations of why this attitude is desirable or necessary may be infinitely various. They are committed to nothing in joining the Society save to sympathy with this first object and to the intellectual attitude it implies.

VII. The Theosophic Method.

If, holding this attitude, they desire to put it into practice and to take part in the work of the Society, they find a *practical method* for its accomplishment. It is the method of free discussion in the spirit of sympathy, courtesy and tolerance, each member contributing to the discussion, each willing to listen. It is the method following as the logical consequence of the theosophic attitude that all truth is valuable, and that every view has some significance. It presupposes that the essential element of inquiry and discussion is not the relative importance of this or that individual view and fragment of the truth, but the whole which is revealed as these views are synthesized and the fragments placed together. Therefore the discussions seek unities and not differences. But each opinion, however apparently at variance with the rest, must find some place in that unity,—must be given full and free opportunity for expression. This method cannot be long practised without the realization that one's own truth is not that fragmentary portion of opinion which is at any time cramped into our personal consciousness, but is some-

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thing far larger and more symmetric; and we find its different aspects reflected back to us from the minds of others—enriching, widening, and clarifying our previous conceptions.

The subjects of discussion to which this method is applied are widely various. But as the method is one of synthesis, pointing always to the center, the subjects chosen habitually bear some relation to the source and seat of unity—to the spiritual life in which all souls find their oneness, or to the finer forces of nature of which the physical forces are differentiated transformations. The Theosophical Society is not a mere debating club.

The theosophic method is applied not only to the discussions at its Branch meetings, but also with great fruitfulness to the studies of its members. It furnishes an approach to a subject of study, and gives emphasis to fundamentals rather than to details. It is an impersonal method and its use helps to free us from preconceptions and to focus our attention wholly upon the search for truth.

The theosophic attitude and method constitute the outer aspect and life of the Theosophical Society. If they are adopted and persistently employed they lead to something further in its members, something which, ethically, is a spirit and, religiously, a life. But upon these we cannot now dwell.

VIII. The History of the Society.

The Theosophical Society was founded in New York City on November 17, 1875, by Madame Blavatsky, Mr. Judge, Colonel Olcott, and others, upon the principles and with the objects outlined above; the idea for such a society having been suggested by Madame Blavatsky, in conversation with Mr. Judge, on September 9th of the same year. The name of the society was derived from the Greek *Theosophia,* meaning literally divine wisdom, or wisdom of divine things, if to our understanding of the word wisdom we add the notion that it is applied, or put in practice; for this distinguishes the Greek *sophia* from *gnosis* or knowledge. Its title therefore suggests that the Society is not only to seek spiritual knowledge, but to put that knowledge into practice and use. The name has a long history, having been given to certain schools of philosophy in Egypt, and among the Neo-Platonists and Gnostics.

The Society adopted as its motto: *"There is no religion higher than Truth,"* which is said to have been the ancient family motto of the Maharajas of Benares. Thus the name of the Society comes to us through Greece and Egypt, and its motto from India.

The liberality, open mindedness, and scientific devotion to truth manifested by the Society, as well as the gifted personality of Madame Blavatsky, soon attracted a wide circle of brilliant intellect.

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As was also to be expected, it drew genius whose orbit could not be calculated in advance, and many who could not elsewhere obtain a hearing. All were accorded complete freedom, fulness of opportunity, and perfect tolerance.

Local branches were organized for regular meetings and for putting in practice the theosophic method. Such branches were established in the chief cities of America, in England, Germany, Austria, Italy, Spain, Norway and Sweden, in India, Australia and South America, so that nearly every nationality and form of belief were represented on its rolls. Magazines were started, through which the researches of the members might be made known and shared by others. A search through the early volumes of these publications shows the widest variety of topic. Christianity, Buddhism, Brahminism, Confucianism, Taoism, forgotten and obscure religious teachings, old philosophies banned as heretical by the early church; the phenomena of spiritualism, hypnotism, psychometry, clairvoyance, clairaudience, and mediumship; discussions and speculations upon ethnology and the early history of the human race; the application of the doctrine of evolution to religion and to the soul of man; new and original theories of the constitution of matter and of broader scientific principles—many of them anticipating recent discoveries—all these and many more were treated in their pages.

IX. A Scheme of Life Presented by Madame Blavatsky and Called Theosophy.

But most interesting of all, because of widest sweep and most profound conception, was the scheme of life—philosophy, science, and religion—put forward by Madame Blavatsky herself and as her contribution to the general symposium. The fundamental principles of this scheme were the same as those we have seen suggested as prompting the formation of the Society. It is not easy to summarize, even in crudest outline. It involved and stressed the unity of the Universe; the fundamental identity of all souls with the Oversoul; the universality of law; an endless evolution through recurring cycles of birth and death, guided by the laws of cause and effect,—an evolution in which man, as we know him, is by no means in the foremost rank; the growth of consciousness toward the enduring realization of its deeper self in a central unity; the view of all manifested things as differentiated aspects of one Reality, of all truths as reflections of the one Truth—so that all religions yield their greatest truth as we look back through them to what they image.

This Madame Blavatsky called Theosophy, associating it with the earlier systems that had borne that name and whose essential characteristics were the same. If we turn to the dictionary, seeking

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a brief statement of these characteristics we shall be told that "Theosophy differs from Philosophy in that it starts from a transcendental apprehension of divinity to explain the manifested universe, and does not generalize from phenomena to the being and attributes of God"; and that "it differs from Mysticism in that it does not content itself with the relations of the soul to God, but speculates on the constitution and course of nature."

X. This Scheme to be Tested by Experience.

It is thus that Euclidean Geometry proceeds from its general axioms to their detailed applications. No explanation is given of the origin of these axioms. The test of their validity is in the consistency of the results which flow from them. Such also must be the test of all theosophical postulates and systems—the test of experiment, the test of the consistency and accuracy of the results which follow their application to the world as it may be known to experience. In view of this test the distinction between *sophia,* as *applied* wisdom, and *gnosis,* as knowledge, is doubly significant.

If this method of reasoning from universals to particulars is not that by which philosophic and scientific generalizations are made, it is at least the method by which science and philosophy, as well as religion, are taught. The student of chemistry is not made to travel the long and painful path by which its laws were first discovered. These laws are stated to him one by one, and he is led to test and verify them. He is not asked to believe in advance of the experiment, he is only told what results he should expect and where to look for the significance of what is occurring before his eyes. And yet a certain faith is demanded of him, for without some measure of faith the teacher's guidance would not be followed and the crucial experiment not performed.

This is quite clear to us in the teaching of physical science, where we can perceive that the teacher has a deeper knowledge than our own. But in the science of life itself, in the grave and serious alchemy of the soul, it is harder to trust. For here our own hearts and natures are the materials of experimentation, and we are slow to recognize that there are those who have a deeper knowledge of life than we yet share. If our view of human evolution were directed more to what man is becoming, than to those lower forms through which his organism has passed, it would be easier for us to believe that there are beings and sentient life beyond and above as well as below us. This was a cardinal point in Madame Blavatsky's philosophy, and if we could appreciate its significance we should understand better the method adopted by all religious teachers, who teach "As one having authority" and yet

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say "My doctrine is not mine, but His that sent me," and who bid us "Be perfect, even as your Father in Heaven is perfect." It is through Madame Blavatsky's fulness of belief in the existence of spiritual teachers, in the continued presence in the world of "just men made perfect," that we may find the origin and explanation of her religious, philosophic and scientific system.

XI. THEOSOPHY IN ITS LARGER SENSE BEYOND FORMAL DEFINITION.

To the exposition of this scheme of life Madame Blavatsky directed the greater part of her prodigious literary activity. By every means at her command she sought to direct men's minds toward it, pointing out unities of belief in all spiritual teaching, showing how each fitted into the skeleton plan she submitted, revealing meanings lying beneath the surface and within the words, challenging accepted scientific theories here, strengthening others there, correlating, synthesizing, retranslating and reinterpreting ancient scriptures, until Theosophy appeared as the foundation of them all. But never did she claim either to have originated what she offered, or that her own exposition did more than point the way. To her Theosophy was always beyond definition or formal statement. It was rather an attitude, a looking toward and growth toward the truth. In her conception truth was infinite and could only be known, unveiled and undistorted, by the soul which shares in infinitude. It could not be cramped and confined in words or offered as a formula to a narrow mind.

XII. THE MANY EXPOSITIONS OF THEOSOPHY AND THE DUAL SENSE IN WHICH THE TERM IS USED.

But even if incapable of being fully depicted, as a sphere cannot be mapped without distortion upon a plane, its fundamental principles and their applications could be at least partially elucidated. Many books, articles and pamphlets were written; approaching the subject, in accordance with the Society's method, from many different points of view. Among the more important of these works were the four ponderous and erudite volumes of Madame Blavatsky's *Isis Unveiled* and *The Secret Doctrine*, and her shorter and popular *Key to Theosophy*, as well as Mr. Sinnet's *Occult World* and *Esoteric Buddhism*, and Mr. Judge's *Ocean of Theosophy*. At the same time, or shortly following them, appeared a number of more personal treatises, such as *Light on the Path*, *The Voice of the Silence* and Mr. Judge's edition of the *Bhagavad Gita*, in which the same broad principles were applied to the individual life, and where directions were given which would test their validity.

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As this expository literature multiplied, the name "Theosophy" came to be used in a two-fold sense. Chosen originally to designate those central truths, from which, in Madame Blavatsky's view, all religions were derived and to which all pointed, it became associated more particularly with her own attempts at its exposition. In the primary and literal sense of "wisdom of divine things," Theosophy denoted equally the wisdom of Christianity and of Buddhism and of science; standing for a synthesis beyond verbal formulation, but whose existence was perceivable through the theosophic attitude and method. In the secondary sense it was applied specifically to the new effort to restate and reinterpret certain elements of this synthsis. As a matter of fact we each of us use the word "truth" with precisely the same dual significance, meaning thereby both the universal truth in its infinite wholeness, and also that fragmentary and distorted portion of it which at any moment seems to us true opinion. To members of the Society, trained in the theosophic attitude and method, where truth is sought through synthesis, and all formal statements are regarded as but partial, this duality of meaning presented no difficulty. But to the world at large it has been a source of much confusion.

XIII. The Theosophical Society Neither was nor is Committed to Theosophy or to Any Other System of Thought.

Because of its consistency and wide scope, and also because of Madame Blavatsky's personal power and genius, her view of life won many adherents, both within and without the Theosophical Society. But—save to the extent that the fundamental concepts of this system are reflected also in the stated objects of the Society's constitution—the Theosophical Society is no more committed to Theosophy than to Buddhism or Christianity or spiritualism or modern science. All of these were discussed and elaborated and elucidated, in books and articles and branch meetings, as was Theosophy. All kinds of theories were presented and championed with the full power of those who held them, and with the fullest freedom of opportunity accorded by the Society. Each member was free to believe what he pleased, and if many believed in Madame Blavatsky's philosophy, so also did many believe in the views which the spiritualists then advocated. And where these systems differed and contradicted one another in certain fundamental particulars, each member made his own judgment. If more adopted the views of Madame Blavatsky, it was because these views seemed to them more illuminating; perhaps because of Madame Blavatsky's power as an expositor, perhaps because her exposition came nearer to the truth.

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XIV. Freedom of Individuality the Key to the Society's History.

It is in this absolute freedom of individuality, in the fundamental rules embodied in the constitution of the Theosophical Society,—that every member can believe or disbelieve in what he will, that no member can commit the Society to any form of belief or disbelief, and that all views and all members are entitled to a full and respectful hearing,—that the key to the Society's history is found. Brilliant genius, great personalities, have arisen within it. Views of the most profound wisdom and the crassest folly have been advocated from its platform. Each has been given opportunity to prove what it was,—and the Society and the world have profited thereby.

XV. Madame Blavatsky's Psychic Phenomena.

One of the most common sources of the misconception that has surrounded the Society lies in the psychic phenomena which Madame Blavatsky exhibited on numerous occasions. Even by those who recognize the wisdom of giving courteous attention to all views of life, it is often asked why hospitality was accorded to these; why such a scheme of life as Theosophy should have been confused by association with the materialization of tea-cups and portraits, the precipitation of letters, or the transportation of material objects through space without apparent physical contact. The answer, from the point of view of the Society, is that Madame Blavatsky was what she was. They were her phenomena, not the Society's. Within the Society her brilliant genius, her psychic gifts of a very remarkable order, her great personal force and many personal peculiarities had free scope,—as had the genius and peculiarities of all other members. What her personal motives were, what her personal acts were, what her personal character was, could be of no official concern to the Theosophical Society. Whatever they were, as a member she had full right to them. Right or wrong, her views were entitled to a courteous hearing, and full liberty was due her to present and support them in her own way. Each member could agree or disagree, approve or disapprove in his personal capacity. But the Society as such could do neither. The Society explicitly declines all responsibility for the views of its members. Its brotherhood is without distinction and wholly impersonal, in order that individuality may have full freedom.

If it be the opinion of the querent that these phenomena were trivial and unworthy the expositor of such a philosophy as Madame Blavatsky put forth,—or if again they be regarded as impossible, and those who believe in them credulous dupes,—then still the answer of the Society is the same: Such considerations do not

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concern us. Accept the phenomena or reject them. Whatever your decision it does not affect the Society. Nor yet does it affect the truth or falsity of her view of life. This stands quite apart from personality and must be judged upon its own merits. Does it explain life and the world as you know them? Does it appear to you as true? Does it meet your tests of truth? If so, accept it. If not, reject it. Or accept in part and reject in part. The Theosophical Society knows nothing of personalities.

But if the question be differently phrased, and directed, not to the Society, but to the personal opinion of some individual student, as to why such bizarre methods were adopted by Madame Blavatsky and these phenomena produced, then perhaps the querent might be reminded of the conditions in the thought of the world at the time the Society was founded. With these conditions we have dealt already, and it will be remembered that spiritualism was then a rising tide in Europe and America, supported by a vast mass of phenomenal testimony whose offered explanations were shot through and through with superstition and materialism. Madame Blavatsky hated superstition with all the intensity of her uncompromising character. To her all was law, and these phenomena but the manifestation of laws not yet generally understood, the action of finer forces of nature. She set out to prove that she could herself reproduce all the phenomena of spiritualism by the action of forces which, though supernormal, in the sense of being latent rather than developed in the majority of men, were by no means supernatural. This, we might be told, was her aim, and that to fair-minded judges the evidence proved her point. For all that Mrs. Piper and Eusapia Palladino and the investigators of psychic phenomena are doing today, Madame Blavatsky did a quarter of a century ago, adding to the production of the phenomena an explanation of their rationale which many have found logically consistent and intelligible.

Or again we might be told that in support of her effort to turn men's minds back to the reality and power of the inner world, and in her emphasis upon the potency of the finer forces of nature, it was valuable, indeed necessary, to give tangible demonstrations of the action of these forces. Let us for a moment, our informant might say, place ourselves in her position, and assume that we share her burning conviction, born of personal experience, that the long line of seers and mystics who had met their Master face to face, in vision or in daily intercourse, were not deluded; that Christ and Krishna and the Buddha, and all the greatest of all the past, had indeed entered into immortality, still lived and worked for men, to be known of those who loved them and who kept their commandments. Let us assume that we, too, had experienced the fulfilment of this promise, and that, because of it, knowledge and power which were

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none of ours, save as they took the colour of our minds in passing through them, could be given by us to the world. Imagine ourselves thus, profoundly sensible of our great responsibility, setting forth upon our mission, alone, friendless, and without funds. Then let each ask what he would do, where and how he could obtain a hearing. For that cannot be given which will not be received. And to receive, a measure of faith is needed; not the blind faith of unquestioning belief, but that faith which leads to faithful trial and test. How win this faith from those who "have Moses and the Prophets" and hear them not? Would not we also have to show some sign of the power which such discipleship can command?

XVI. The Society's Impartiality and Impersonality Demonstrated in its History.

But whatever personal answer might conceivably be given by one or another of its members, the answer of the Society itself would be unchanged. The full liberty of its members to present their views in the way that seems best to them, the complete impersonality and impartiality of the Society as such, cannot be curtailed or abrogated. These principles of complete individual freedom and official impartiality have been demonstrated continuously throughout the Society's history. Again and again some member of unusual personal force and brilliancy has won by these gifts a large following within the Society's ranks. So long as such acceptance of leadership or of opinion is a matter of voluntary personal belief, it is as it should be. The Society's platform may be likened to the central tables in a great library upon which, in innumerable papers, the news of the spiritual world is spread. Each member is free to choose what he will and to accept what he will—and for this purpose was each such paper laid there, that to each might be given the widest possible opportunity for effect and usefulness. But when any member, or any faction, seeks to commit the Society as such to any view, to any belief, or to any person, then that member or faction is in conflict with the fundamental principles upon which the Society is established, and by this conflict is separated from its organism.

XVII. Mrs. Besant's Conflict with These Principles.

This was the case with Mrs. Besant,—also a woman of brilliant gifts, of great personal force, and many personal peculiarities. Departing from the fundamental principle of tolerance, she accused a fellow member, Mr. Judge, of deliberate misrepresentation in stating the sources of certain letters. As a matter of private personal opinion she was entitled to hold what view she pleased both as to the origin of these letters and of Mr. Judge. But when she made this view the basis of formal accusations of bad faith before the

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governing body of the Society, and sought to compel this body to institute a formal trial of Mr. Judge and decide between her view and his, she not only violated the primary rule of tolerance, but placed herself in conflict with the fundamental principles of individual freedom and the impartiality and impersonality of the Society's constitution.

Mr. Judge took his stand squarely on these principles. He refused utterly to explain or defend his view before such a court, contending that it was a question of his personal opinion, and, right or wrong, concerned the Society not at all. Should the Society as such try him formally, it would commit itself to one or another of two perfectly definite beliefs. It would not matter what judgment was rendered; any decision, other than that of lack of jurisdiction, would destroy the free and impartial character of the Theosophical Society. Each member was free to believe or disbelieve in his views, or to hold what opinion of him each might deem just, but the Society as such could not commit itself. The weight of this argument was immediately recognized, and the formal court of inquiry, which Mrs. Besant had sought to institute, was abandoned.

If it be asked today: "Were these letters from the source Mr. Judge claimed?" the reply, from the point of view of the Theosopical Society, must be precisely that upon which he himself insisted. It is impossible for the Society, as a Society, to pass judgment. Even if the personal opinion of some individual member were sought, a like confession of incompetence might be evoked. But by none who knew Mr. Judge's sterling honesty and life long devotion to the search for truth, would his personal sincerity and integrity be questioned; and there are many, cognizant of the facts and trained in discrimination, who would answer with an unqualified affirmative: "Yes. For myself I know of my own knowledge, and am entirely convinced."

Yet the circumstances, and Mrs. Besant's nature, were such that suspicion and calumny took deep hold upon her, and, persisting in them and in her accusations, she and her following departed from the fundamental principles of the Society's life, and thus, though still using its name, separated themselves from its living organism. The orbit of her personal genius passed without the Society, carrying in its train—to psychic investigation and to a crystalized sectarian philosophy,—a large number of its former members. But the principles and freedom of the Theosophical Society remained inviolate.

XVIII. Mrs. Tingley's Conflict with These Principles.

The inherent vitality and strength of these principles were demonstrated in the case of still a third woman of remarkable gifts and powers, who led what was generally considered a rather theatrical

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crusade around the world, using the name of the Society and for the promulgation of her understanding of Theosophy. In so doing she was entirely within her rights, as were those who followed and supported her. Whether her methods were good, bad, or indifferent, necessary or unnecessary, is, from the theosophical standpoint, wholly immaterial. It was the expression of her genius, and as such was good.

But when upon her return, flushed with her remarkable success, and uplifted by the adulation of her personal following, she sought to dominate a convention of the Society and enforce a pledge from its free membership to adopt her as its leader and to follow where she led, she was then in conflict with the fundamental principles of the Theosophical Society, and she and her following passed from out its ranks.

Many more instances might be given illustrative of the inviolability of the Society's guarantees of freedom and impartiality. From the Theosophical Society, as from a great ante-room, many doors are open. And those who have passed out, alone or taking others with them, whether to what they regard as some higher, better chamber, or, in disappointment, back whence they came, have still rendered to the Society deep and lasting service. Graditude is due them not only for their contributions as members—for the play and fruits of their genius and the sincerity of their views—but also for their leaving; for raising issues which revealed with added clearness the principles upon which the Society rests, and for the demonstration these issues offered of the enduring stability of its foundation. In the Theosophical Society, where learning is through freedom of opinion, and sympathy and synthesis of views, and the object of learning is the Self, failure and success, folly and wisdom, weakness and strength alike have had their lesson. However many departed, to however many offshoots it gave birth, the free Society remained, fulfilling its original purposes, carrying out its fundamental principles, true to its appointed destiny. And from all it gained.

XIX. The History of the Society as Written in the Thought of the World.

From even such a cursory review as this, we must return convinced that the true history of the Theosophical Society is neither in the history of its organization, nor of the personalities that have risen to prominence within it, but is rather in the growth and development of the principles which it embodies. We have seen that these constitute an intellectual attitude and a practical method, which the Society has made its own, but whose record must be sought in the thought of the world. Have they there grown and born fruit?

To answer this question it is only necessary to contrast the con-

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ditions of today with those of 1875. The sectarianism which then characterized all our thinking has given place to a more liberal spirit. On all sides old barriers have fallen, and what were formerly regarded as separate fields of knowledge have been recognized as one. Nowhere has this been more marked than in the great scientific discoveries of the last thirty years. Today each science leans on all the others. Chemistry and physics have interblended and illumined one the other; and by their twin processes we have penetrated deep into the mystery of the atom, as a man may descend a stair, placing his weight first on one foot and then upon the other. Or again they have lent their joint aid to astronomy, till through the photographic plate and spectroscopic analysis we have learned of invisible stars and recognized the elements flaming in the aura of the sun. Or still again they have been made instruments for the study of biology, and in turn have been themselves profoundly affected by the observations of stellar phenomena and by the doctrine of evolution arising from biological research. It is, indeed, precisely where the barriers have fallen, and two streams of thought have poured their waters into one, that the greatest progress has been made. Problems which had proved stubborn and insoluble to direct attack, easily yielded their secret when the angle of approach was shifted and the light of other knowledge brought to bear upon them. The advance of science has been a testimony to the power and fruitfulness of the theosophic attitude and method.

It is noteworthy also that this advance has been in the direction indicated by the third object of the Society. Thirty-four years ago our knowledge of the ether was in its infancy; today it is scarcely an exaggeration to say that we know more of it than of any other form of matter. In this invisible, intangible medium we have found the source and seat of all electrical and chemical energy, and the tremendous potency of its forces, locked within a single atom, runs into figures we can express but hardly comprehend. We have come to realize that the visible and tangible is rather an effect than a cause, a shifting shadow and appearance of what is permanent, rather than its substance. And with this growing knowledge of Nature's finer forces, the old materialism of science is losing both its meaning and its hold.

The change of attitude in orthodox religion has been scarcely less revolutionary. The old dogmatic tone seems strange and alien to our modern thought. Sectarian strife and bitterness have given way to a more liberal spirit and the recognition of a common aim. Wider acquaintance with the Eastern scriptures has brought a clearer perception of the unity of theme and of testimony in all great religious systems; and from this has come a deepening sense of the reality of spiritual law. Science is no longer regarded as the enemy of

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religion, but rather as one who, if he would, could be her chief interpreter. Unseeing materialism and unreasoning superstition, arrayed though they be one against the other, go hand in hand, and must together pass away. In the development of religious thought, no less than in science, the theosophic attitude and method have been operative and have proved their worth.

No greater triumph can come to any man of generous spirit than to see the ideals, for which he has long striven, triumphing in the world around him. Such a man will have no thought of self, for his personality has been sunk in the cause he serves. He will care little whether his own part was great or small, so long as he knows he did his best. The degree of personal credit which should accrue to him is a question he leaves to other minds. But it is a question which other minds are sure to ask, and which arises with regard to the Theosophical Society. Granted that the world has moved, granted, too, that its movement has been in the direction of the Society's ideals, and that the use of the theosophic attitude and method has played an important part in its progress, the question still remains: how much of this is due to the Society itself?

The answer falls under three main heads:

First, the Society must be credited with being the self-conscious exponent of the principles which are triumphing, with being the conscious leader of what has been otherwise a largely unconscious movement. We have seen that a third of a century ago the Society advocated and adopted an attitude and method totally at variance with the general thought of the time. Through all the vicissitudes of its history it has maintained these inviolate, and has continuously labored to advance certain ideals of freedom, tolerance, synthesis, and unity. The world has followed; so that, in this direction, the Theosophical Society has led its evolution. It has not been the leadership of authority, for "the Theosophical Society has no personal authority to enforce or impose." But it has been that true leadership which wider vision, and stronger, conscious purpose can never fail to wield, even though those whom it guides do not recognize its presence.

Second, by inspiring its own members and giving freedom and opportunity to their genius, the Society has contributed, through them, directly to the change in the thought of world. To be treated adequately this heading would need both subdivision and amplification, for it covers a far wider field than is generally supposed. The extent and variety of the Society's literary output have been already mentioned, and it was stated that in these books and articles many recent scientific theories and discoveries had been anticipated. It is quite true that for the most part they had been reached by other methods than those of modern science, and there is a wide gap between the enunciation

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of a scientific hypothesis and its experimental verification. But to formulate a theory which is capable of the substantiation it later receives, is to render a service which can only be fully appreciated by the scientist who has confronted masses of phenomena to whose significance he has no clue. His difficulty is more often the stating of his problem than its solution, and once a clear statement is given him the thread is in his hands.

It is this quality of suggestiveness which characterizes Madame Blavatsky's books to a most unusual degree, and which constitutes a large part of the value of other papers in the Society's transactions. It is difficult to estimate the extent of its influence, as it would be difficult to determine what portion of the credit for our present submarine torpedo boats is properly ascribable to Jules Verne's conception in *Twenty Thousand Leagues under the Sea.* He created a demand, quickening the imaginations of many men, skilled as perhaps he was not, until this demand was met, and through their persistent, collective labor his Nautilus became a fact.

But the Society's contributions to science have not been limited to mere suggestiveness and the creating of a demand, for it has numbered among its members those who have played no small part in scientific progress. To mention the names of Alfred Russel Wallace, Camille Flammarion, Thomas Edison, or Sir William Crookes, is to prove this point without further comment. Yet, in view of Sir William Crookes' acknowledgment of his indebtedness to Madame Blavatsky, it is interesting to note that from his experiments in "radiant matter" have come all the later discoveries of the X-rays, the *Alpha* and *Beta* rays, and the phenomena of radio-activity which have revolutionized our view of all material substance.

The Society's direct contribution to the development and change in religious thought are even more easily traceable, as should have been made apparent by what has already been said of its activity in the study of comparative religion and in the popularization and interpretation of Eastern scriptures. Here also it both created a demand and did much to aid in its fulfilment. Greatest of all its contributions, however, was the demonstration it offered that sectarianism was not the basis of religion, but that our perception of spiritual law, as of natural law, was clarified by liberality and breadth of view. The spirit of such books as James' *Varieties of Religious Experience,* or Fielding Hall's *Inward Light* and *The Soul of a People,* or those two remarkable volumes by an unknown author, *The Creed of Christ* and *The Creed of Buddha,* is the logical outcome of the pioneer work of the Society's members, and, but for it, would scarcely be possible today. In like manner the seed of the whole modernist movement in theology may be found in the view of the nature of truth which underlies the theosophic attitude and method.

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As the third factor in its contribution must be reckoned *the indirect effect the Society has had upon other organizations,* in that many of its members have felt it their duty to take an active part in the civic, religious and scientific movements around them and to infuse these with the spirit of the thesophic attitude and method. The absolutely unsectarian character of the Theosophical Society is nowhere demonstrated more clearly than in its influence upon its own members. There has been no proselytizing, and very little weaning away from old forms of faith. More often has each member gained from its discussions a clearer perception of the truth his own creed reflects. The Christian has been made a better Christian, the Buddhist a better Buddhist by the recognition of their common tenets. It is strange that this could ever have been doubted, for when was a man's faith shaken by the discovery that another shared his belief in its truth?

To this freedom from the proselytizing spirit the Society owes a large part of its influence. Its members have remained scattered in all forms of denominational organization and have entered freely into the activities of the time, spreading the theosophic spirit and working "as the little leaven that leaveneth the whole lump." The Society has not aimed to become a large and powerful organization. To have done so would have been to defeat its own purpose. It seeks to be the nucleus of a *universal* brotherhood, by radiating and infusing the spirit of brotherhood throughout the entire world.

XX. The Theosophic Spirit.

As the essence of the Theosophical Society is intellectually an attitude and practically a method, so, ethically, it is a spirit, which is quickened by assuming the attitude and practising the method, but which then becomes their basis. Just as, when children, we were told that if we would look pleasant and act kindly we would find the feelings of pleasure and kindliness springing up within us till their spirit became our own, so this theosophic spirit is first born of its expressions and then becomes their origin. It is the wholeness of spirit which comes with the perception of the unity of life. In our relations with other men it shows as brotherliness, as sympathy and respect for their individuality. For the spirit of Christ's commandment to love our neighbor as ourselves, and of Buddha's teaching of compassion, is not other than the theosophic spirit taken into the realm of ethical conduct.

To understand this spirit it is only necessary to understand the philosophy of unity and spiritual freedom which we have seen indicated in the stated objects of the Society. If we become indeed convinced of "the fundamental identity of all souls with the Universal Oversoul," that the universe is one, and that life is whole, our

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view both of ourselves and of others undergoes a profound change. With Emerson we perceive that "we are open on one side to all the attributes of God. There is no bar or wall in the soul where man, the effect, ceases and God, the Cause, begins. The walls are taken away." These walls are the barriers of personality; and when they have fallen we no longer see ourselves isolated and separate from the whole of which we are a part. We no longer seek to found our lives upon personal ambition or personal self-indulgence, for we have had a vision of a self transcending personality. We begin to live from within, rather than by external stimulus and reaction from an outer environment. We begin to find in "the attributes of God" a limitless source of power which can act through us, giving to the performance of the smallest duty a certain universal coloring and significance.

I remember once listening to an army officer tell of his experience when in absolute control of an isolated district in the tropics. His word was law, from which there was no appeal. Surely, he said, if man can be free to follow his own will, he was free then. Yet never was his personal will more negligible, never had he been compelled to set his personality so wholly aside. Case after case would be brought to him, by enemies and friends alike, for judgment; but into his decisions he found no personal prejudice or opinion could enter. It was the universal quality of justice which must judge through him. He was bound hand and foot by his traditions and ideals. And this, he told me, had been to him a revelation of himself. Most men he fancied, viewed themselves as he had done, as a congeries of personal likes and dislikes, of ambitions and hopes and fears, together with a certain personal will to be true to the good as it appeared to them. But in the light of such experience he saw this "good" no longer as something imposed upon man, but as his truer, deeper self, and this congeries of personal qualities as but a mask through which this Self must speak.

When the personality is thus seen in its literal significance, as that through which a greater voice must sound, we come close to a realization of the ethical spirit of theosophy. Those whom it animates gradually become, in their own being, part of the great moral order, their wills attuned to the Divine Will, their righteousness the Breath of the Eternal Spirit, their lives the Word made flesh. To such the obligation of ethics is the demand of self consistency, and its basis is the nature of the Soul.

XXI. The Theosophic Life.

Thus that which is intellectually an attitude, practically a method, and ethically a spirit, develops into what is, religiously, a life. It is a life of service, at once of meditation and of ceaseless activity.

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For within and above man is infinite power and around him is infinite need. His outer life stands as the finite link between the two, but in the inner life he recognizes his oneness with them both. Of himself he can neither give nor claim, but through him the infinite may answer to the infinite.

It is a life of growth,—of growth toward the deeper Self and central Oversoul. As the mind is turned toward the Truth behind all truths, as the principle of spiritual unity is made active in our dealings with others, as the individual will is attuned to the Divine Will, the old limitations of consciousness are little by little transcended, and the nature transformed. We see new richness and meaning in life, and that which before seemed cold and distant is suddenly perceived glowing within our own hearts and vibrant with spiritual light. The kingdom of the heavens is seen as indeed "at hand," to be entered here and now by those who have at once the courage and the strength.

Above all it is a life of communion—a deepening sense of companionship with the great of soul. It is not alone that high communion which Dante depicts in the Elysian fields, where the sublime sages of the pagan past, grave and reverend and noble men, walk and converse together, but where over all is a grey mist, and their figures are dim and vague. Rather is it touched with the rapture of his paradise, and lit by the light, however distant, of the flaming heart of the rose; for it is the communion of love. Such a communion did Christ promise to those who loved Him. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. If a man love me he will keep my words: and my Father will love him and we will come unto him and make our abode with him."

The test of any scheme or philosophy of life lies in living it, and its significance is the life to which it leads. So in the theosophic life is the deepest significance and test of the principles upon which the Theosophical Society is founded. Because of this, and because the inspiration and vitality of the theosophical movement flow in large part from its ethical spirit and religious life, we have touched upon them here. But they concern the esoteric rather than the exoteric aspect of the movement, and are not properly dealt with as part of its organism. The great exoteric Society is wholly free. Its members may accept or reject what they will of ethical spirit or religious life. The Theosophical Society, as such, implies only an attitude and a method; and to these it has been unfalteringly true.

HENRY BEDINGER MITCHELL.

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THEOSOPHY AND CHRISTIANITY.

BEFORE going further into the subject of this paper, it may be well to state that it is not purposed to attempt to explain either Theosophy or Christianity, but to indicate a method whereby we may be helped towards an understanding of either one, or both.

There are two main aspects in which we may consider the question:

The first aspect is the analytical mode; that is to say, by considering the *difference* between Theosophy and Christianity.

The second aspect is the synthetic method; that is to say, consideration of the underlying identity of Theosophy and Christianity.

In the present brief paper we shall glance succinctly at both these aspects; they represent the polar extremes of one truth.

Before we enter upon these polar aspects, however, we must first define what we mean by the words "Theosophy" and "Christianity," respectively.

The latter term—the word "Christianity" is of simple definition. The term represents that aspect of truth which was taught by Jesus of Nazareth—whom some men called "The Christ," the Founder of the true Christianity, pure and undefiled. Of his teaching we have today only fragmentary portions, which portions,—so far as the public at large has them,—have passed through the prism of various minds; the minds, for the most part, of simple and uneducated—uninstructed—men; and, at much later dates, from one to another language or languages, under the intellectual criticism of scholars, and the bias of some among churchmen.

The term "Theosophy" is of no less simple definition. But people in general greatly misunderstand the meaning and scope of the word. Just as the Christianity of our day differs greatly from that of the era which saw the birth of this great religion, so Theosophy also differs from the popular idea of it. The term is misapplied to a definite series of ideas, to a fixed belief or creed. Yet Theosophy has no creed, but throws an impartial light upon all Life and all thought: to it, Life is the universal shrine of light and truth.

Those portions of the esoteric teachings, both religious and scientific, of the East, which were put forward by Mme. Blavatsky and also expounded by Mr. Sinnett, Mr. W. Q. Judge and others,

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have been rounded into a creed and styled "Theosophy" by the public at large. When the subject was newly reborn and startled the century just past, this rough and ready misconception was passed over, without much objection, in the rush and fervour of propaganda and other work. Pioneers work axe in hand, clearing away dense and well nigh impenetrable and insurmountable obstructions to the passage of life and light, and as such workers, they are obliged to tolerate much which the calm survey of a less strenuous period must gradually remove.

That it was not the purpose of the Pioneer of last century,—Mme. Blavatsky,—to found a new creed, is shown conclusively by her statement in the *Key to Theosophy*. In a closing chapter, devoted to the consideration of "The Future of the Theosophical Society," Mme. Blavatsky says:

"Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences——."

To the further question as to what will occur if this danger can be averted, the author says:

"Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices: it will break down racial and national antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value."

The author then follows on with a description of further results of the spread of theosophical teaching, but enough has been quoted to show that she specifically warned us of the dangers of a lapse into a creed.

Prolonged study of the works written by this Pioneer, makes clear the point that Mme. Blavatsky had two things in mind.

First: To establish a Theosophical Society based upon certain fundamental and universal truths.

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Second: To contribute to the specific study of religions certain ancient data quite lost to our era, and unknown, practically to the whole western world.

In striking the key-note of universal Truth for the last century, Mme. Blavatsky strongly insisted upon three points.

1. That the universe is pervaded by a universal, omnipresent and boundless Principle of Life. This point establishes, if followed up, the truth of Re-incarnation.

2. The universal prevalence of the Law of Periodicity, of flux and reflux. This point leads on to the Law of Karma.

3. The identity of all souls with the Oversoul. This point establishes the truth of Universal Brotherhood. It is nowhere stated by her that the term "all souls" comprises the human race alone. Nor is her ideal Brotherhood confined to the plane of physical life; on the contrary it is universal, hence spiritual.

In putting forward these three universal Principles, side by side with the injunction that Theosophy should not be hardened into a creed, we are naturally led to the conclusion that there *is* a fundamental identity—a reality—underlying all religions and sciences; that Science is really the study and art of Life itself, and that Religion is the study of the Life and aspirations of the Soul. A deeper study and insight demonstrates that Life and the Soul are one and the same—the Soul being, as it were, a nucleus of centralised, organised and individualised Life, each Soul being, as it were, a spark of the Oversoul. Since these universal truths are to be found underlying all religions, we cannot claim that they of themselves constitute Theosophy, *or* Christianity. They are universal both in action and in application. *Theosophia* is the wisdom of the gods; or wisdom about God; or Divine Wisdom—call it as you will; the fact remains that many students amongst us think that we can best explain our use of the term "Theosophy" by saying that it is a spirit of Life, a way of looking at and of investigating all Life in the light of the fundamental unity of Being, as well as a way of living the Life. In short, the Theosophy of the thoughtful student is *a spirit of unity* applied to the study and the action of Life as a whole. In this spirit we can study Life both by analysis and by synthesis. Analysis individualises—for the purpose of the moment, of the next step, that which must afterwards be synthesised for the purposes of the whole; it is in the light of unity that our view is rounded and made entire.

Let us take, for the sake of illustration, this question of Theosophy and Christianity. The public at large is often found to suppose that a member of the T. S. would naturally compare the teachings of the *Secret Doctrine* and other books of the eastern wisdom with

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the teachings of the Bible of the West, and would insist upon the fundamental *differences* between them as differences between two creeds or articles of belief, and would then go on to demonstrate the superiority of his *own* mode of belief. This erroneous idea outlines the method of the bigot and the fanatic, and is a method which has divided mankind and has been productive of the most bitter wars and the most hideous cruelties known to history, perpetrated by man upon mankind. Already in the sweet light which we now see spreading slowly but steadily over the West (the light of charity and the concept of unity), this error of thought is gradually passing away. We are coming to understand that the true theosophist is he who remembers that the Principle of Life is omnipresent, eternal, divine. Hence it is all wise and everywhere to be found; is conscious and beneficent; working always in the law that makes for righteousness; evolving, uplifting, unifying and sustaining all. This truth being present to his understanding, it would gradually penetrate to his heart, finding there the intuitive faith of the heart in the unity of Life. In such wise would he study all religions, with a view to discerning—not their points of difference, but their oneness in teaching of the divine eternal Life and of the Soul. The hair-splitting of creeds would be a thing utterly foreign to his thought; as he became more and more wise in study, in Life, in experience. He would carry this method into all the daily acts of his individual life, dealing with that life and its contact with other lives from this standpoint of their fundamental identity: identity of origin in the Great Ocean of Spirit; identity of goal in the conscious enrichment of Being and return to the Divine Bourne of the Oversoul; identity of experience as well, now and here, in that all human beings are alike subject to the Law of Evolution, and every atom and ion of Cosmos must be subject to it as well. In this way our interest is identical and we are all bound together by this fact of our physical, psychic and spiritual Evolution; we have identity of experience and of our larger Life. Evolving on the one hand, we involve or draw in, on the other hand, that spiritual Life which we individualise and render self-conscious within us, furthering thus that return to the Father which was taught by Jesus the Christ.

Christianity, when viewed in the spirit of synthesis, of Theosophy, is seen to be one of the great World-Religions. And, as such, it is of especial interest as being that aspect of the One Truth which is largely accepted by the world in which we live today—the western world. To the West, and to its forms of Thought we have under Karma a duty, for Karma placed us *there*. We are aware that it is impossible to reduce the movement of spiritual Life to a formula or to imprison it in a creed. Our studies have accus-

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tomed us to take into account the periodic returns of the religious spirit, and to see the movement of the Law underlying these periodic manifestations as one always governing them and the Great Teachers which that Law calls forth. Each such Teacher has been obliged, in the nature of things, to specialise, to lay stress upon some one of the many aspects of Truth. Thus it has been said that Krishna taught Devotion. Buddha taught Brotherhood, love of all men and of all creatures. Jesus combined the two, but the distinctive note of his teaching was the relation of son to father between Man and Divinity. We can now see that if we study the teaching of Jesus *along this line,* we shall fathom many a point which at first seems either too obscure or too trite when interpreted by some credal obligation. The Christian Gospels are full of the ideas and the ideals known to all theosophical students, once we take hold of this clue. And how should it be otherwise if we are to view the Evolution of the religious nature of Mankind as a fact? Must it not be that there exists a body of divine men who have the evolution of the human soul closely at heart, and who are moved from time to time by the holy Spirit of Life—by God, as we Christians say—to work upon the visible plane as well as behind the veil of Nature, for the spiritual welfare of Man? As cycles and periods alter, as Humanity comes under the operation of periodic Law, the teachings given for the evolution of the human mind and the human soul into the divine soul must inevitably change their *aspects,* but they are forever and fundamentally one and the same. Each Great Teacher has given his disciples to understand that beyond the main aspects of his teaching were other aspects no less great, so that tolerance, charity, compassion, liberality of mind and entire sweetness of heart—a spirit of unity, in short—must prevail among men who desired to learn the god-like wisdom, the Truth about God. Buddha taught this truth by his silence when certain questions were asked of him: Jesus taught it when He said that his Father's house has many mansions, which mansions many of us understand to represent states of Consciousness. There are many other sayings of the Great Founder of Christianity which are less overlaid by the obscurities of time and much confusion of thought and of facts. As a help to such study, two books published of late are almost unequalled in the clearness and the helpful quality of their suggestive thought. *The Creed of Christ* and *The Creed of Buddha* are written by an author whose name is unknown to the world at large. Those who *do* know it tell us that this writer is not a Theosophist. But surely no mind so enlightened as that which illuminates the pages of these profoundly interesting and helpful books can be other than truly theosophical in the real sense. Each Great Teacher of Religion

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must have in mind the limitations of the era in which he appears upon the human scene, and must suit his teachings to the necessity of removing these especial crystallisations of human thought before his teachings can take effect. In this way the teachings, read at some much later period of time, and by men whose very modes of thought are different, may appear to disagree. But the synthetic method with its spirit of unity, and the tolerance of a wider outlook upon Life, puts an end to discord; behind the apparent diversity we discover the fundamental identity with the other Religions which we have studied and in this way we draw nearer to the happy discovery that the Spirit of Religion is ever one and the same, no matter what *aspect* of that Spirit and Its Laws may be presented to the minds of men in any given era.

We can take up the study of Christianity in this spirit—and what study can be more important to us as Theosophists than the Religion of the world in which we are now embodied and to which we owe a duty, the duty of assisting the further Evolution of its religious instincts (in which we must include our own) and its search for the Soul and the life of the Soul? We are wise if we speak in the religious terminology best known to the West, and if we seek within the Scriptures which are our present birthright, the divine truths of all religions and of all Time. If we cannot find them there, we can find them nowhere, for Karma, regulating the movement of the Law of Periodicity, has placed us where we can find with ease and spread with love the spiritual food best suited to our present needs and the needs of our generation. That Law of Periodicity, of flux and reflux, we must remember governs all the occurrences of each human life, as well as the action of the worlds in space: it has placed us where the light of Theosophy has come to us, to aid our search and to broaden our ideas. We should be the interpreters of Religions, able to reveal to each religionist some truth as yet undiscovered by him within his own Religion, something beautiful and holy which unites him to all the religious aspirations of his era, and all eras. What a high office, to thus hold up the torch of Truth, assisting the spread of those soft and gentle rays which ever seek to penetrate the hearts of men, assuring us of the unity of Life, of the omnipresence of the Law of Love!

Many of us believe the doctrine of Avatars to be one of the great truths; that the Spirit of Divine Truth has its especial incarnations, from time to time, overshadowing or indwelling with the great spiritual Teachers. We look upon these holy ones as Masters, as Members of the Spiritual Lodge, and believe that Jesus the Christ was one of those. When we search the Scriptures put forth in His name, we are naturally guided by the clue of this fundamental

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identity of all Religions. Hence we discover within these Scriptures, statements of spiritual laws. Who can read the Sermon on the Mount without being struck with its revelations of Karma; of the laws governing spiritual action; of the nature of the One Substance and the Soul? Who but finds in the Parables the teaching of the Principles? Who but recognises the Voice speaking through those pages, as the *Voice of the Silence,* and what is their Light but the *Light on the Path?* Let us then study those Scriptures themselves, fragmentary though they be, rather than the creeds and the ideas of other men about them: let us study and reflect for ourselves at first hand. Let us do this in the spirit of devotion and meditation, conscious that there is a true and sufficient reason why this Religion of the West has been put forward and embraced by the peoples of the present era, in this, our western world. Then the exquisite spirit and love of that Master of Compassion whom we name as Jesus, in all its human sympathy and god-like self-sacrifice shall penetrate our darkened understandings as a light from the inner heavens, and we shall see in part why that life which seemed to fail so utterly was in its sacrifice and complete surrender the greatest triumph which the heart can conceive. Surely we shall then comprehend that One who endured to the end in order to carry to mankind the appointed teaching in the appointed time of that God Who so loves the world that He sends from era to era His beloved Sons to bless and save those who will accept the gift of spiritual food so freely offered—that One such as this could never leave us straying in the wilderness of this earthy world, and must be with us in spirit and in immanent Compassion and aid, "to the end of the world," even as He promised to be. By the light of the theosophical spirit we shall see that this which now we call "Theosophy" is the very Soul and core of His teaching; that the spirit of Christianity and of Theosophy is one and the same, and that every Religion has one identical object. That object—and each one of us may make it his own—that object is:

THE RESTORATION OF THE CHRIST.

JASPER NIEMAND.

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FEAR IN CALVIN'S THEOLOGY:

ITS ORIGIN AND CHARACTER.

DURING the centuries immediately preceding the Protestant Revolution the social, political, and religious institutions of Europe had been passing through a series of transitions. These transitions were not the effect of a smooth and normal growth, but came about by means of violent and often apparently unconnected disruptions. Society was everywhere unsettled. Insecurity in state and church was the rule.

Mr. Robinson writes: "War, in all its forms, was the law of the feudal world. War formed the chief occupation of the restless aristocracy who held the land and exercised the governmental control. The inveterate habits of a military race, the discord provoked by ill-defined rights or by self-interest and covetousness, all led to constant bloody struggles in which each lord had for his enemies all those about him. An enterprising vassal was likely to make war at least once, first, upon each of his several lords; secondly, upon the bishops and abbots with whom he was brought into contact, and whose control he particularly disliked; thirdly, upon his fellow vassals; and lastly, upon his own vassals. The feudal bonds, instead of offering a guarantee of peace and concord, appear to have been a constant cause of violent conflict. Every one was bent upon profiting by the permanent or temporary weakness of his neighbor. This chronic dissension extended even to members of the same family; the son, anxious to enjoy a part of his heritage immediately, warred against his father, younger brothers against older, and nephews against uncles who might seek to deprive them of their rights." [1]

Neighborhood war was regarded as a necessity of society as it then existed. Neither the French code of laws of the thirteenth century, nor the Golden Bull, drawn up for Germany in 1356, prohibited war. They merely stipulated that it should be carried on in what was then considered to be a humane and gentlemanly manner. [2] Moreover, the playtime of the period was filled out with jousts and tourneys, diminutive battles to beguile the time between real wars, in which even kings took part. [3]

In France the experiences of the Hundred Years' War with England, successive revolts of the feudal lords and the weakness of

[1] Robinson, *Introduction to the History of Western Europe;* Boston, 1903, Chap. 9, p. 117.
[2] *Ibid.*
[3] *Ibid,* Chap. 9, p. 118.

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the nominal monarchs were followed by a great increase in the power of the king, and the organization of a standing army to enforce it. England solved the problems of the time similarly. Three centuries of intermittent warfare in the conquest of Wales and of Scotland, the Hundred Years' War with France, the Wars of the Roses, the breaking up of the old manor system, revolts of the peasants—these and other social upheavals led to the centralization of the three nations of Great Britain under a single head, and to the despotism of the Tudor kings.

In Germany and Italy the situation assumed a different aspect. Disruption took hold of the very foundations of the social system. In the period immediately preceding the Protestant Revolution in Germany, the land was divided into states of different sizes, all tangled up with one another, which were regarded as the private property of their rulers, and which might be subdivided and apportioned among several children regardless of the preferences of the inhabitants. "From the thirteenth century down to Napoleon's time there was no Germany in a political sense, but only a great number of practically independent states, great and small." [4]

Nor was the Imperial Court adequate to maintain order. This court followed the Emperor about and even in cases where decisions were reached had no power to enforce them. During the Great Interregnum (1250-1273) the electors sold the crown to two instead of to one claimant—both foreigners—thereby increasing their revenues, but paralysing the already crippled central authority. At the same time the four electors of the Rhine divided the imperial domain which lay on both sides of that river among themselves. [5] The desperateness of the situation forced the nobles and commercial cities to form leagues for the protection of interests which would otherwise have perished.

In Italy matters were even worse. Like Germany in the lack of an effective central power, the greater instability and emotional intensity of the national character led to even more extreme results. "There never was an epoch where party spirit was so bitter, when man was more precipitate in his action either good or evil, or when the human soul vibrated more tensely and carried its feelings, whether noble or depraved, to greater lengths." [6] Local tyrannies based on family politics or on the prowess of political and military adventurers were everywhere the rule. The student of Italian history during the Age of the Despots "recoils as from a chaos of inscrutable confusion." [7] Might was right and the successful ruler was he who

[4] Robinson, *Introduction to the History of Western Europe*, Chap. 12, p. 148.
[5] Duruy, *The History of the Middle Ages;* New York, 1891, Bk. 9, Chap. 30.
[6] *Ibid*, Bk. 9, Chap. 29, p. 450.
[7] Symonds, *Age of the Despots;* New York, 1883, Chap. 2, p. 32.

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had no scruples in terrifying his subjects into obedience by whatever means lay in his power. "On reading the history of the Italy of those times we are astounded by the variety and the atrocity of the punishments. Was not this the very inferno that Dante (1265-1321) tried to describe in his Divine Comedy? He only needed to observe, not to imagine." [8]

But Italy, conscious of her pitiful condition, made repeated though futile efforts toward order. Henry VII. of the Holy Roman Empire, summoned by the Visconti and the Ghibeline faction to restore stability to the land (1310), was promptly excommunicated by Pope Clement V., and his progress was checked by the army of the King of Naples and the Guelfs. The next emperor, Lewis of Bavaria, failed similarly. John of Bohemia fared no better. The decay of the Kingdom of Naples—the last great power in Italy, which after the decline of the prestige of Emperor and Pope might have exercised real influence toward order—left the situation in an almost hopeless condition. The real power was in the hands of the condottieri—mercenary adventurerers who wandered about Italy letting themselves out to the highest bidder.

Within the Church there was hardly greater security. In both its temporal and spiritual aspects it was deeply shaken. The investiture strife between the popes and the holy Roman emperors, the struggle between Boniface and Philip the Fair of France, the exile of the popes at Avignon (Babylonian Captivity), the Great Schism with the rival popes, the struggle between popes and councils for supremacy—all these things had brought the ecclesiastical authority into disrepute. Even the establishment of conciliar authority as preëminent by the Council of Constance in 1415 did not solve the difficulty: in less than fifty years the childish conduct of succeeding councils had sufficed to discredit this authority completely. Moreover the preaching of Wycliffe and the Lollards and the teachings of Huss did much to undermine belief in the spiritual absoluteness which the Church had always claimed.

Throughout this chaotic period one can observe a general though half-conscious reaching out of human society toward some form of government by which the prevalent insecurity might be overcome, and a stable order established. In England and France the answer came in the form of a despotic centralized government; in Germany and Italy an adequate solution had evidently not been reached; in the Church the contest between popes and councils had served only to discredit the authority of each. But one thing is noticeable throughout: the demand, which was the expression of the general insecurity of the period, called invariably for a firm and vigorous

[8] Duruy, *The History of the Middle Ages*, Bk. 9, Chap. 29, p. 450.

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authority—an authority founded on implicit obedience and enforced by the fear of punishment. The attempt of secular powers to centralize governments under a single head, the harsh decrees of Rome against the Albigensians and Waldensians, the Hussite wars, the establishment of the Inquisition, are instances of the answer to this demand by the appeal of ruling powers to the unquestioning obedience of their subjects from fear of the law.

Fear, writes Baldwin, in his definition of that type of fear on which authority may be based, is "the emotion arising from the expectation of what is disagreable." [9] "In fear, as in all painful feeling, conative tendency is at once excited and obstructed. But the conation must be of a special kind. It must be a tendency to practical adjustment more or less imperatively demanded by a practical emergency of a serious nature" [10] writes Stout. We can then define fear as the apprehension of future evil so conceived as to influence present conduct.

It is clear that this is the motive on which autocratic states are founded. If we transfer the motive to the field of ethics we are confronted with the view that only by the legal sanction of fear of punishment can morality be maintained—a view which refers us to some external law of God, nature, or society as final authority for right conduct.

So prevalent was this conception of the social motive force that we find it at the basis of the systems of three of the most notable political thinkers of the time—men of widely different powers and environment, but each, in large measure, characteristic of the temper of his age.

The Florentine historian, Machiavelli (1469-1527), in *The Prince,* writes as follows: "War is the sole art looked for in one who rules." [11] "It is contrary to reason to expect that the armed man should voluntarily submit to him who is unarmed." [12] "Men are less careful how they offend him who makes himself loved than him who makes himself feared.' [13] "There is no sure way of holding other than by destroying, and whoever becomes master of a city accustomed to live in freedom and does not destroy it, may reckon on being destroyed by it." [14] "Love is held by the tie of obligation, which, because men are a sorry breed, is broken on every whisper of private interest; but fear is bound by the apprehension of punish-

[9] Baldwin, *Dictionary of Philosophy and Psychology*; New York and London, 1901: Fear.
[10] Stout, *A Manual of Psychology;* London and New York, 1899. Bk. 3; Div. 1; Chap. 4; Sec. 6.
[11] Machiavelli, *The Prince;* Oxford, 1897, Chap. 14, p. 103.
[12] *Ibid,* Chap. 14, p. 104.
[13] *Ibid,* Chap. 17, p. 121.
[14] *Ibid,* Chap. 5, p. 29.

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ment which never relaxes its grasp."[15] And finally, as though foreshadowing the theological position of John Calvin: "Matters should be so ordered that when men no longer believe of their own accord they may be compelled to believe by force."[16]

Thomas Hobbes (1588-1677) maintained that liberty is as impossible in politics as in metaphysics and ethics. Might makes right, and the natural state of man is the war of all against all. The State is a means of putting an end to this conflict by means of the passive and absolute obedience of the citizen. Whatever it commands is good, whatever it prohibits is bad. Its will is supreme law.[17] "For the Lawes of Nature (as *Justice, Equity, Modesty, Mercy,* and (in summe) *doing to others, as wee would be done to,*) of themselves, without the terrour of some Power, to cause them to be observed, are contrary to our naturall Passions, that carry us to Partiality, Pride, Revenge, and the like."[18]

The political philosophy of Spinoza (1632-1677) contains much the same emphasis as that of Hobbes. The basis of this emphasis in Spinoza's system is the natural rights of each individual which have been surrendered to the State for the common good. The supreme authority is itself bound by no law, while all are bound to obey it in everything it ordains, whether willingly or through fear. "Ruling powers have the right to command whatever they please, so long as they possess the power to enforce their commands, or are, in fact, the head of the State."[19]

Into such a society John Calvin was born (1509-1564). Possessed, we are told, of an autocratic and severe temperament, with less than average amount of the child's normal play activities, his one great moral idea was duty. The determining characteristic of a clear and relentless mind—logical symmetry—was reinforced and expanded by his scholastic education in the University of Paris, and by his legal training in the university of Orleans.[20] Temperamentally and by education he was fitted to be an exponent of the rigid and repressive social ideals of his time.

We have seen the great nations of Europe seeking an expression of power that would be both definitely authoritative and effective. We have seen this demand answered—in so far as it was answered—in both political theory and practice by the conception of an absolute sovereign from whose will there is no appeal. Let us

[15] Machiavelli, *The Prince*, Oxford, 1897, Chap. 17, p. 121.
[16] *Ibid*, Chap. 6, p. 36.
[17] Hobbes, *Leviathan;* Cambridge, 1904, Chap. 17, 18.
[18] *Ibid*, Chap. 17, p. 115.
[19] Spinoza, *Tractatus Theologico Politicus;* London, 1868, Chap. 16, p. 277.
[20] Walker, *John Ca* New York and London, 1906, Chaps. 2 and 3.
Prof. A. C. McGiffert, *History of Protestant Theology.* (Unpublished lectures.)

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examine Calvin's conception of authority in religion with a view to determine whether or not it is in harmony with the spirit of his age, and whether it may therefore be regarded as a theological expression merely of that same great struggle toward order and stability.

"Foremost in Calvin's system was his emphasis on the great thought of God. His sovereignty extends over all persons and events from eternity to eternity. His will is the ground of all that exists. His glory is the object of all the created universe. His is the sole source of all good everywhere, and in obedience to Him alone is human society or individual action rightfully ordered. His honour is the first object of jealous maintenance by the magistrate or of regard by the citizen. Good laws are but the embodiment of His will; and complete surrender to Him is man's prime duty and only comfort. His kingly sovereignty, His glorious majesty, His all-perfect and all-controlling will are the highest objects of man's adoration, and the prime concern of all human interest. By His permission kings rule, and for each member of the human race He has an unalterable and supremely wise plan from all eternity. Infinitely transcending the world of created things in honour, dignity, and power, God touches it, and all human life, at every point with His righteous law and majestic sway." [21] "The will of God is the supreme rule of righteousness, so that everything which He wills must be held to be righteous by the mere fact of His willing it. Therefore, when it is asked why the Lord did so, we must answer, Because He pleased. But if you proceed farther to ask why He pleased, you ask for something greater and more sublime than the will of God, and nothing such can be found." [22] The analogy is striking. The national sovereigns, the Italian despots, Machiavelli's prince, Hobbes' ideal state—each or all might be the basis on which Calvin formed his idea of Deity.

Whatever the State commands is good, writes Hobbes; whatever it prohibits is bad. Its will is supreme law. [23] "Justly does Augustine complain that God is insulted whenever any higher reason than his will is demanded," writes Calvin. [24] Hobbes requires the passive and absolute obedience of the citizen. [25] "For how can the idea of God enter your mind without instantly giving rise to the thought, that since you are his workmanship, you are bound, by the very law of creation, to submit to his authority?" [26] writes Calvin.

Moreover a creature such as man is conceived to be could hardly

[21] Walker, *John Calvin*, Chap. 15, p. 409.
[22] Calvin, *Institutes*, Edinburgh, 1845, Bk. 3, Chap. 23, Sec. 2.
[23] Hobbes, *Leviathan;* Chap. 18.
[24] *Institutes*, Bk. 1, Chap. 14, Sec. 1.
[25] Hobbes, *Leviathan*, Chap. 18.
[26] *Institutes*, Bk. 1, Chap. 2, Sec. 3.

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claim a higher destiny than passive obedience. "Men are a sorry breed," writes Machiavelli, incapable of being held by a tie of obligation, "which . . . is broken on every whisper of private interest." [27] "Original sin, then, may be defined," writes Calvin, "a hereditary corruption and depravity of our nature, extending to all parts of the soul, . . . the whole man, from the crown of the head to the sole of the foot, is so deluged, as it were, that no part remains exempt from sin, and, therefore, everything which proceeds from him is imputed as sin." [28]

This "sorry breed" of Machiavelli must be inspired by fear, "bound by the apprehension of punishment which never relaxes its grasp." [29] Such an ideal has its most astonishing fulfilment in the conception of hell furnished by Calvin for the eternal edification of the elect and punishment of the reprobate. "The pious mind . . . looks alone to the one true God . . . regarding him as a just judge, armed with severity to punish crimes, he keeps the judgment-seat always in his view. Standing in awe of it, he curbs himself, and fears to provoke his anger." [30] And the punishment which these pious souls endeavor to avoid, but which, not as a result of their sins, but rather on account of the arbitrary decree of God, [31] millions must endure, is described as follows: "To be consumed by death would be a light punishment were they not, in order to the punishment of their rebellion, to be cited before the Judge whom they have provoked to a vengeance without measure and without end." [32] "Moreover, as language cannot describe the severity of the divine vengeance on the reprobate, their pains and torments are figured to us by corporeal things, such as darkness, wailing and gnashing of teeth, unextinguishable fire, the ever-gnawing worm. . . . It is certain that by such modes of expression the Holy Spirit designed to impress all our senses with dread, as when it is said, 'Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone doth kindle it.' " [33]

Now this "terrour of some Power" destined to force the citizen to passive obedience, and the Christian to walk righteously and speak uprightly [34] is reinforced in Calvinism by several aspects both of man and of Deity necessarily foreign to the political systems instanced. The contrast between the strength and power of the

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[27] Machiavelli, *The Prince;* Chap. 17, p. 121.
[28] *Institutes,* Bk. 2, Chap. 1, Secs. 8 and 9.
[29] Machiavelli, *The Prince;* Chap. 17. p. 121.
[30] *Institutes,* Bk. 1, Chap. 2, Sec. 3.
[31] *Ibid,* Bk. 3, Chap. 21, Sec. 1. Calvin is not always consistent on this point.
[32] *Ibid,* Bk. 3, Chap. 25, Sec. 9.
[33] *Ibid,* Bk. 3, Chap. 25, Sec. 12; cf. Is. Chap. 30, verse 33.
[34] *Ibid,* Bk. 3, Chap. 12, Sec. 1.

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ruler and the weakness and incapacity of the subject can never be so great in a political system where the power is either usurped by or vested in a man, as in a religious system, the apex of which is the maker of heaven and earth. "When we see those" (holy men) "who previously stood firm and secure so quaking with terror, that the fear of death takes hold of them, nay, they are, in a manner, swallowed up and annihilated, the inference to be drawn is, that men are never duly touched and impressed with a conviction of their insignificance, until they have contrasted themselves with the majesty of God." [35]

Further, God's ways are inscrutable—in the case of his decree of election and reprobation seemingly unjust. But man's reason is so perverted by the fall that he is as incapable of just judgment as he is of self-help. Man is not only depraved and ignorant but endangered by his human curiosity about spiritual matters. "For it is not right that man should with impunity pry into things which the Lord has been pleased to conceal within himself, and scan that sublime eternal wisdom which it is his pleasure that we should not apprehend but adore." [36]

Moreover, there is much in the character of God himself to inspire fear. Not only is his justice inscrutable, his fore-knowledge and control of the future actions of men paralysing, but his personality is believed to contain elements of nobleness and splendor calculated to produce terror in the abject beholder. "Let us," urges Calvin, "contemplate that Judge, not as our own unaided intellect conceives of him, but as he is pourtrayed to us in Scripture, . . . with a brightness which obscures the stars, a strength which melts the mountains, an anger which shakes the earth, a wisdom which takes the wise in their own craftiness, a purity before which all things become impure, a righteousness to which not even angels are equal," . . . and, most significant of all, "a vengeance which once kindled burns to the lowest hell." [37]

It is clear that between beings so disproportionate as God and man: one terrible in his indignant righteousness, seeking satisfaction rather than repentance, the other literally soaked in guilt; one creator and controller of the destinies of the universe, the other utterly weak and incapable; one gifted with all knowledge even of things to come, the other ignorant and imputing his ignorance a virtue—there could not exist any relation but one of authority on one side, obedience through fear on the other. Even the sense of God's incomparable majesty, manifested throughout the writings of Calvin, serves but to reinforce this fear on a higher basis. Imper-

[35] *Institutes*, Bk. 1, Chap. 1, Sec. 3.
[36] *Ibid*, Bk. 3, Chap. 21, Sec. 1.
[37] *Ibid*, Bk. 3, Chap. 12, Sec. 1.

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sonal awe is but a differentiation of fear. "The latest and culminating differentiation of fear is awe, and the highest, most refined development of awe is in the feeling for the sublime." [38]

Finally, if we attempt to concentrate the meaning of the preceding pages into a few words, we must say that the ideals of Calvin's theology are in complete harmony with the spirit of his time: his conception of God is of an autocratic and irresponsible monarch, resembling rather the despots of Italy than the saner sovereigns of England and France; his conception of the utter depravity of man is the necessary basis and justification of autocratic government; and his conception of the moral ratification by which the decrees of the monarch are made valid for his subjects is the external, legal sanction of fear of punishment. Consequently we are forced to give to Calvin's work a local and historical, rather than an absolute value, to regard him as an exponent of the social mind of his time, rather than as a reformer in religious thought.

LOUISE EDGAR PETERS.

Thou seekest me? I am that which seeks.
Thou lovest me? I am that love.
To aspire is—to be.
So near I am that still thou seest not. But turn utterly thy heart, and all the rest is done.
Long for that which thou seekest. Do not be afraid to long.

—The Book of Echoes.

[38] Stanley, *Studies in the Evolutionary Psychology of Feeling*, London and New York, 1895, Chap. 8, p. 119.

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MEDITATION.

"BRAHMA thought of himself as the father of the world," according to the Vishnu Purana. This, says *The Secret Doctrine* (vol II, p. 59), is Kriya-shakti, the mysterious Yoga power; and Madame Blavatsky adds in a foot-note: "This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena."

In meditation, then, we should think of ourselves "as this, that, or the other." But as what? Ultimately, as the Supreme Self, the One. We cannot, however, jump to this innermost realization from the level of our work-a-day consciousness. We are obliged by the nature of things—and it is best to follow nature knowingly—to work from particulars to universals, from the many to the one, from circumference to centre, from images to abstraction, from the contemplation of great souls, to the realization of ourselves as the one Self. And there are intermediate stages.

"God is Love": that is to say, Love, in the purest and most universal sense, although a finite conception of the Infinite, is as near as we can at present come to an attribute of That which is beyond all attributes. And without love developed to the uttermost, Unity can never be attained. We must feel love boundlessly before we can enter its source. But what shall we love? And how enlarge our love?

It is God, the Supreme Self, that we must love. But this is the centre, and we must begin at the circumference; in other words, with God made manifest in the world around us. We can work from love of beautiful people and things to love of all people and all things because all have something of beauty in them; and we can work from love of the beautiful to love of what is divine. Love of Masters of Wisdom, such as Buddha and Jesus, will help us at last to the love of that one Master in the hearts of all men.

But to love is very difficult. We must feed our minds with reasons for loving, and self-sacrifice on our behalf is reason enough, once we understand what such sacrifice implies. Christians have loved Jesus with an immense and wonderful love because they believed that he died for them. We, as Theosophists, have heard of a greater sacrifice than that: the sacrifice of attainment, of the perfect peace, in order to live and to work for humanity. And if even this leaves us cold, we know that we ought to feel grateful and

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should therefore *think of ourselves* as being grateful and as loving those who have done and are doing so much for our sakes.

This will, in turn, help us towards the centre, towards love of the divinity within ourselves, if we will keep in mind the theosophical teaching that the spiritual soul of man voluntarily "descended into matter," or came into conscious touch with material existence, in order to raise the material and animal to Its own state of purity: a perpetual self-crucifixion—a god-like being, the daily and hourly witness of our selfishness and folly and vice, and, worst of all, of our indifference. Again, if even the thought of this leaves us cold, let us *think of ourselves* as being grateful and as actively, devotedly loving that which never turns aside in disgust, never despairs, but persists in its self-imposed task, for our sakes, for as long as time endures.

Gradually we may work towards the centre, from adoration to self-realization. Theoretically, at least, we know that the only reality in us is this same spiritual being who tries eternally to inspire: we may then *think of ourselves* as that which in fact we are—having the same heart, the same will, and the same aspirations. Further, and at last, this spiritual being is not in the truest sense "a being," but Being, the one Self: so, when we have overcome our sins and are otherwise fitted for the great adventure, we may *think of ourselves* as That.

But whether we think of ourselves as loving or whether we think of ourselves as that which is Love—from first to last let our prayer be, Not as I will, but as thou wilt, O my Father: for in this lies the surrender and the victory.

Also let us remember, so as at no time to be discouraged, that although meditation is the most powerful of all means to spiritual progress, it does not follow that we shall be able to observe results. Trying "to get ideas" is a hindrance rather than an aid. What we do get is spiritual Will, and that Will, often unperceived by us, affects our thought and conduct later.

R. P.

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THE RELIGION OF THE WILL.*

THE WILL IN THE SPIRIT.

III. Immortality.

WE come now to the point where we have to sum up our conclusions concerning the Will and its part in life. We have considered the Will in the body, in the soul and in the spirit. Let us now look to the practical application.

The Will in the body we view as the general driving power of organic life; a force quite inexplicable by intellectual argument, but easily to be realized by exerting it, even in some quite simple act. In action, we find, indeed, that the Will is the primary force, while intellectual analysis, the reasoned explanation, is always secondary, later in date; a reflection, as it were, of the act, which has already had its life. So we draw this conclusion: that the Will is primary, a more fundamental part of us than is the arguing mind, and a force going deeper and higher.

The general driving power of organic life we found to be of the same nature as our conscious exertion of our wills, in any simple act, such as picking up a book. Such picking up, indeed, is the characteristic act of the search for food, which constitutes by far the greater part of bodily activity, whether we consider the life of any individual animal, or the general energies of life, through a wide range of living creatures. Therefore the stirring, vigorous movement of animal life implied by the search for food is normal and natural. The Will should be actively engaged in this direction, keeping the powers of observation alert, and all the bodily powers vigorous and in good working order. The whole of animal life teaches that the embodied man should be astir, exerting vigorous powers, perpetually bringing his will into play, in relation with the forces of nature in the material world; and that through this ceaseless interplay of the will and the forces without it, an immense and richly varied education and development are gained. So far as the moral issue is concerned, we see, therefore, that a life of ease, of sheltered inaction, of slackened will, must mean degeneration, loss of power, the end of development. Increasingly active effort and exertion of will is the lesson taught by the whole range of natural life among living things of this our various world.

We saw, again, that, whether they are conscious of it or not, the lives of the individuals of any species are closely related through

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this driving power of Will. The wills of neighboring individuals come into competition, as to their force, their exertion, the degree of alertness which accompanies them. A steady lifting, a raising of capacity and increase of power result from this mutual pressure. The Will, the driving power in animal life, works generally, and in a broad and sweeping way, so that a whole species is driven forward by a single comprehensive power. Under this driving power, as we saw, any species will tend to cover the face of the whole earth; bears lurk in the tropic woods of the Malay peninsula, and crack the bones of seals on the ice of the arctic sea; Scandinavian plants have found their way, we are told, across the north Atlantic, or over Asia, to the dorsal ridge of America; thence from Patagonia to the Antarctic continent, and thence to New Zealand. So that we may say that any form of life, whether plant or animal, would shortly fill the whole world, if free to move forward. This expanding, all-embracing energy, this comprehensive driving power, is inherent in every form of life. It is of the essence of life itself, the expression of the Will, in relation to all material forms.

To this universal extension in space corresponds, as we saw, an equally universal extension in time, or rather a driving power making for such extension, in the instinct and impulse of race-perpetuation. This we traced from its earliest form, the division of single-cell organisms into two or more exactly similar beings, each complete in itself, so that we cannot say that either is parent or offspring. The same process goes on indefinitely, so that, in a certain sense, any one-cell being is the original moneron, dating from the dawn of time, immortal backwards, and immortal forwards, so far as its inherent forces are concerned.

Greater richness and variety of form brought necessary death in its train, whose detriment was immediately repaired by the birth of new forms, continuity in time being thus secured by a new and wonderful expedient. The qualities and powers of life were gradually distributed between individuals of two sexes, thus securing a new and rich interplay of the energies of the Will in many directions of mutual helpfulness, the whole field of struggle for the life of others.

The Will in animal life acts, therefore, in such a way as to embrace the whole world, and to extend continuously through time.

Then coming to the realm of the soul, and using soul in the sense in which Saint Paul uses it, as the mid-realm of life between body and spirit, we traced the further energies of the Will. As we know of the world of the soul only in human beings, that is, in our own consciousness and the consciousness of our fellowmen and women, and can only divine the soul-life of animals less closely our kin, we then turned our inquiries toward the mental and emotional life which we find within ourselves.

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Here, we found the Will to be wonderfully active, in quite new, yet analogous ways. When we come to human life, we are in presence of a great initial contrast with the animal world. In the animal world, development, whether of individual or of species or of the whole majestic series of living forms, is gained through the pressure of forces, taking the form of outward circumstance, of the general condition of nature, of the ways and tendencies of things. One may even say that this outer pressure is in a certain sense hostile to any given form or race of animals, that it is continually lying in wait to devour the unwary. This, it is true, is a possibly misleading metaphor, as it may be construed into an assertion of real hostility between nature and the forms that nature has produced, between the all-mother and her children. But while there is real pressure, there is no real hostility. Just as it is the even pressure, ceaselessly exerted on all sides, which enables the boat to float on the water, and, under the driving force of the oars, to move evenly forward, so the steady pressure of outer circumstance enables any living form to float upon an even keel, so to speak, and to move forward through the sea of things toward perfection. And just as the sea, though surging up against the cliff in waves, and then receding again, yet does steadily rise with the rising tide, so is it with life. There is a steady pressure and a steady gain. The manifold bubbles and ripples on the surface, which form only to break, and break only to form again, are like the creatures born only to die, and dying only to be replaced by new-born forms. But the sea of life remains, and as the tide rises, so does the level of life steadily rise.

There is, however, through the natural realm of life, a constant action and reaction, almost an opposition, between the living forms and the nature which surrounds them, just as there is an opposition between the waves and the cliff. It is true that, from a larger view, cliff and waves take their places together, as forms of world-life, and so too the living creatures and the forces which ceaselessly bear on them, take their places side by side in the total evolutionary life. But for the animals themselves, which are carrying on the struggle, this unity is not visible, or even knowable.

When we come to human life, as we said, we find a great contrast, or at least a great advance. Here, the struggle is no longer between each creature and the vast and seemingly hostile realm of outer nature, from which that creature is seeking to wrest a living. In human life, the struggle, whether of hatred or love, of opposition or unison, is between human souls, self-conscious human beings, invisible to the bodily eyes, because hid within animal forms, but clearly visible to the eyes of the intuition and the heart, clearly felt by the ever-active human will. And it is the charm and delight, the tragedy and the miracle of human life, that the forces are now in part put

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into our own hands, to make or to mar; the powers which carry on the large process of development, through race after race, epoch after epoch, are entrusted to human wills, and lie within the field of human consciousness, visible and knowable, at least in part. It is not in man that walketh, perhaps, to direct his own steps; but it is in man to take those steps or to forbear. He may choose his pathway through pleasant pastures, or up lonely mountain-heights, or along the shore of the much sounding sea. He may love or hate, prove faithful or perfidious, loyal or base, he may slay or heal, he may do good or evil to his fellows, he may seek vengeance on his enemies, or pour blessings on tender hearts who trust in him; and at each step, in each act, he has the assured and real consciousness of a free act of will, as definitely free as mine, when I lift my book from the table, or leave it there.

We have had few artists or poets or historians who could rise to the greatness of the theme of human life, and show how men and women weave the warp and woof of destiny. Yet all have in some sort shown it, and all have in some sort furthered the great work of human life itself: the bringing of human souls into contact with each other, so that, whether by the sovereign attraction of love, or the dire clash of hatred, they may learn more of each others' being, gain some deeper insight into each others' consciousness and life.

In human life, the forces are in our own hands, to make or to mar, but only in part. The Power which watches over us keeps out of our reach the great sane, corrective forces which overrule our self-will and whim, and guide the total current into the true channels. Yet it is no longer true, as it was in the animal world, that these forces are invisible and unknowable to us. We can and do guess at them, consciously thwart or further them, divine their wider purport, and express our conclusion in the deeper and more enduring purposes of our lives.

Yet there remains much, and perhaps the greater part, in human life, which is not comprehended, not even divined; there are pains and sorrows and griefs which we must meet in lamentable bewilderment, or in dumb perplexity. The complaining millions of men who darken in labor and pain know little, and divine little of the great song of life. Nor, when we look back over the ages of human struggle and endeavor, can we see any broad and certain path of life; only a glint and a gleam here and there in the darkness. A prophet or a saint arises from the darkened throng, with tender heart and gleaming eyes, and speaks of man's divinity; but soon he sinks again, often torn down by those he would befriend and illumine, and the great throng struggles onward in the darkness.

Thus the realm of the soul, as we have used the word, is a realm of blended light and darkness, of fitful gleams, of half-lights,

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shining forth to vanish again; of fierce joys and sorrows, of balanced hopes and fears, of good and evil in perpetual strife. Yet in human life, with all its imperfections on its head, we can discern golden threads of certain good. Out of the ruck of strife and struggle and sorrow, of ambition and rapacity and hate, no less than love and tenderness and service, there arises a constantly growing mutual knowledge, an ever increasing insight into the soul of man, a blending of consciousness and will, a greater degree of power and freedom, a deeper, wider and truer realization of the divine law in human life. We are all sharers in this expanding consciousness, whatever our private lives or purposes may be. And each epoch is something in advance of earlier epochs in this supreme matter of wider consciousness, of deeper entry into the souls of others.

Ever wider and deeper goes the reach of our consciousness, embracing more people, of more widely differing kinds. An alien is no longer a necessary enemy or a gazing-stock. There is more solidarity, because more common consciousness, between the unnumbered races of man. So we find in human life, what we found in animal life, the great driving power of the Will making for ever wider extension in space, ever further reach in time; shaping towards a human consciousness which shall embrace all mankind, and which shall be endless, timeless, everlasting.

When we come to the Will in the spirit, we find a new and marvelous advance. But let us first pick up the threads, the clues which have already led us a certain distance in that high realm.

In the spiritual life of man, as we defined it, we found the driving power of the Will manifest in certain ways. And, what was distinctive of this new realm, we found that now at last the Will makes manifest a complete purpose within the limits of each individual spirit of man. For the single animal, no complete purpose is apparent. Each must play its blind part in the darkness, born to struggle and die, that it may hand on an infinitesimal legacy to the great progress of living things. Even in the next realm, that of human life and of the soul, no completeness is visible. Every life is a fragment, lit by the glimmer of half-lights, echoing to mingled sobs and cries of joy, wrapt about with perplexity and confusion, tinged, on the whole, rather with tragedy than with hope; and hope, not realization or knowledge, being the highest word yet attainable.

In the realm of the spirit, we first reach a completed whole, or a whole whose completeness may be divined and followed out. This we saw in the first spiritual realm, that of wisdom. The Will, driving the spirit of man toward wisdom, does propose to him a complete purpose and goal; an aim, the more complete and not the less, because it is an infinite one, for only the infinite can be complete. The goal of wisdom, toward which the Will drives the

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spirit of man, is a consciousness of the world, of the wide universe of God; a consciousness which shall be all-embracing, reaching even to the hidden planets of the utmost stars; plunging into atomic depths, soaring to the heights that archangels look up to; a consciousness that shall include all things, and shall include them as they really are, seeing the universe not as the bodily eye sees it, but as it unfolds itself, with all its natural and spiritual glories, to the boundless vision of God.

That is the true end of wisdom. And every seeker for wisdom, whatever may be the views which he consciously and avowedly holds as to life or man or the soul, does unconsciously or consciously hold this high faith, that the power within him can indeed know the truth of things and see them as they really are, as they lie spread out in the consciousness of God. This is, whether consciously or implicitly, the driving power of all search for knowledge, the revelation of the Will to the spirit of man.

So with the greater mystery of love. Its ultimate aim is not less all-embracing, and in its miraculous being, love goes far deeper than wisdom. For, while wisdom seeks to know all things, love seeks to be all things; for it is the essence of love, to enter into the inmost heart and being of the beloved; through love only can all be perfected in one.

Both wisdom and love are under the driving power of the Will. They are sought and unfolded under an impulse which we find already there, when we go into the depths of our hearts, searching for the uttermost mysteries. We find the impulse to know, the impulse to love, already there before us, not of our planting, and yet of the essence of our very selves, more ourselves than anything else we know of ourselves.

And here we gain a clue to the last high mystery. In those same deep and hidden recesses of our hearts where love and wisdom dwell, where dwell the high impulses of the Will which drive us to know as God knows, to love as God loves, there is awaiting us a fuller revelation of the Will; and, as we seek, so shall we find. And here we come on the ultimate mystery, the solution of the dark and bewildering problems of animal and human life.

In animal life, the Will of each form touched a great web of outer forces, seemingly hostile, even when they made for development, as hunger and death seem hostile. In human life, there is a vaster web of forces, vaster because more inward, in a world that goes deeper, and is not limited to surface development; and here again the Will of the individual touches a web of forces, half in the light, half in the darkness, half hostile, half kind, with much of joy in them, much of tragedy, even more of perplexity.

But in the realm of the spirit, as we learn to enter it, we find

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a marvelous thing: the web of forces touched by the spirit of man is neither hostile nor alien, neither fitfully gleaming nor full of bewilderment. Opposition is no longer present, nor any barrier to our consciousness. To our wonder, we find the great powers which make for the highest development revealing themselves as powers within our own wills, within our own consciousness; as, in the highest sense, of the essence of ourselves, of our highest and most real selves.

The will to know, and to know all things, in the last analysis, as God knows them, I find within myself, not as an alien or hostile pressure, but as a part of my most real self; and, as I follow it, and, under its benign impulse and pressure, widen and deepen my consciousness, I am conscious of finding an ever deeper and more real self. In virtue of this perpetually increasing reward, the search for wisdom is among the deepest and most lasting joys of human life, and has ever called to the best in the best spirits.

So also of the impulse of love. The lover knows, it is true, "the love that makes him twice a man;" in finding the beloved, he has found himself. He will further know, when his consciousness deepens and ripens, that purer and stronger love which is not entangled with the impulse of race perpetuation, but which moves immediately between soul and soul. As he loves, as he puts himself aside in the constant sacrifices which all true love demands, he will learn that, in thus giving up his life, he first truly finds it, saving it unto life eternal. Love is not only or chiefly a thing of the perceiving consciousness, quiescent and placidly reflecting; it is even more a thing of the Will, conquering the impulses of self, and ministering with healing wings to the need of other souls. And this ceaseless exertion of the Will, at once sacrificial and creative, leads and initiates us into an increasingly deeper and more real knowledge of ourselves; as we sacrifice ourselves, we become ourselves; and, as we love others, we, in a certain sense, become them also, adding their consciousness and being to our own.

Nor is there any conceivable limit to this initiation into love. Every soul calls to us for love, as every child calls to the heart of a mother. Our future treasure is boundless and illimitable. And that treasure shall reveal itself as a new and marvelous opening of consciousness and will, which take on an ever more divine coloring and power.

So we find in the innermost recesses of the heart the new powers which, revealing themselves in human life, are destined to lead us forward to divine life. And they lead us by deepening, widening and transmuting our consciousness and will, cleansing the stains, unbending the hard knots of selfishness and self-will, illumining the bewilderment and doubt and materialism which have blackened

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human life; and, greatest marvel of all, with each heightening and deepening of consciousness and will, bringing us to realize that we have found a life which is far more truly ourselves; making us, as it were, for the first time known to ourselves, in this high illumination and inspiration.

Surely the greatest secret of all begins to gleam out to us from these luminous indications. If, with each broadening and deepening of will and consciousness, with each truer entrance into the spiritual power and knowledge that move the worlds, we find a truer and more real self, must it not be true, as the last and final secret, that the Power of all powers, which is at the heart of all, the Will of all wills that moved small things and great alike, the Consciousness which lies within and about all consciousness, the Love which inspires every impulse of love, is, at the center of all Being, verily our inmost, hidden and most real Life.

It is we ourselves, in that high and divine sense, who have wrought out the fabric of the worlds, making ever for higher and wider perfection. Ours was the Will that set the monera spinning through that first ocean; ours the Will that imposed fretful hunger and inevitable death upon animal forms, since through these alone they work upward, in time growing ready to build a tenement for the soul. Ours was the driving power which, interlocked among all human wills, worked out the epics and tragedies of life, in its half-darkness and half-glow, its miracles alternately gleaming forth and hidden, its splendid hopes, its chill fears and doubts that brought darkness to the heart. Ours is the Will which, speaking in the inmost recesses of the heart, prompts us to infinite wisdom, infinite love, leading us into a consciousness which shall be as the consciousness of God, nay, leading us into God's inmost being.

We are far, as yet, in these early days, from having made good our high hope and calling; but the Will is there, the divine Will within our hearts; waiting to be heard and obeyed, as, in days of old, we obeyed the imperious call of hunger, the imperative command of our animal life; waiting to be obeyed as, at a later time, we obeyed the winsome and marvellous demands of human life. Let us, then, take up this new work, with serene, high faith; once more setting our wills in that high Will within our hearts, let us go forward with courage, making our entrance into new worlds.

Even in human life on its outermost surface we found in the Will a wonderful building power, so that mankind, using that power, has built on the surface of mother earth a new nature, a vestment of plants and living creatures formerly unknown to the great mother, and rather our children than hers. That same building power accompanied the Will even in the pristine ages of the world; the myriad

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forms of creatures are the evidence of it. But only in man do we find it obedient to conscious thought.

The same building power has worked in human life, in its deeper and more invisible realms, whether we think of the bonds of relationship which hold together groups of human beings in those societies, and by those laws, which are in essence invisible, and have their home in thought and Will, though their outward appearance and symbolic vestures are visible to our eyes; or whether we think of the finer webs of being, embodying purer and more subtile thought, which we call poetry and art, history and science. Here, too, the Will is ever a builder. Again, in the realm of emotional and psychical life, we found each motion of the Will accompanied by instant building, in the finer matter of psychical and mental life. So incessant and inevitable is this building power of the Will, that our inner psychical selves are at once the builders and the dwellings; by thought, they build themselves homes of thoughts, and these homes become themselves.

So, we may believe, will it be with the grander and more majestic realm of the Will, which now beckons us to enter. There, too, shall we build, making for ourselves a more lasting dwelling. Even now, even in outward things, we inevitably foreshadow that high habitation, that vesture that grows not old. We may not think of railroads and steamships as spiritual things, yet they are living parables of the soul, for they are the means of bringing together human beings, and so widening the consciousness of each toward the consciousness of all. So also our telegrams and newspapers tend to bring all mankind into consciousness of the same things, and therefore into the same consciousness, day by day; thus working, blindly it is true, yet infallibly, for the high apotheosis of man. When we build our houses and warm them, are we not trying to make permanent a fragment of summer; when we light them, are we not seeking to conserve something of the day even by night; impelled thereto by the soul, which secretly knows of everlasting summer, of perpetual day? Are not these houses of ours but symbols and prophecies of the house not made with hands, eternal in the heavens, the unfading abode of the Soul itself?

CHARLES JOHNSTON.

THE END.

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WHY I BECAME A THEOSOPHIST.

TO *become* a Theosophist certainly means much more than to become a member of the Theosophical Society, far more than the merely intellectual acceptance of the philosophy promulgated by some of its members; and the more carefully one studies the full meaning of the term the more he prefers to think of himself as a *student* of Theosophy rather than a Theosophist. With this discount of the editor's caption, the reader may find in the following a common enough story—one not different in essentials from the experience of every member who has found in the "Wisdom Religion" an eternally firm basis and an illimitable field for the faith that is in him.

Reared in liberal religious associations, I never "experienced religion" in the theological sense of the term, and never formally joined any church. As a child I had, of course, attended Sunday-school with fair regularity, although, owing to frequent migrations, not continuously in any one denomination; but of this earlier teaching my later impressions remained as somewhat hazy recollections of a few wonderful legends principally from the Old Testament, which I absorbed with much the same feeling as I did the narratives from the Arabian Nights and other wonder tales.

However, when about seventeen or eighteen years of age, I became an enthusiastic member of a Bible class in a Presbyterian church. It must be confessed that my interest was social rather than religious—all the boys of "our crowd" belonged. There were about twenty of us, and when the new church edifice was built we fitted and furnished our own exclusive class-room and I believe were somewhat self-impressed with our ecclesiastic importance. Our teacher, a maiden lady, was one of the sweetest souls I ever knew, one whose lovable character I am sure radiated a lasting influence for good in the lives of those about her. Yet it was in this Bible class that I received my first lessons in infidelity to orthodox theology.

"Aunt Jennie," as we all loved to call our teacher, was frequently obliged to be absent from the class meetings on account of ill health. On these occasions it was our custom to appoint one of our number as leader, and the study and discussion of the lesson often acquired a very critical quality and unorthodox range. One day, the lesson being from Genesis, the question was raised, from a geological standpoint, whether the earth could have been created in six days, as the text declared. Failing to settle the matter among ourselves, we finally referred the question to the minister. When we had

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stated our case pro and con, the old gentleman hesitated a little and then replied somewhat as follows: "Well, boys, the word 'day' is correctly translated, but the word in the original may just as correctly be rendered 'period of time'; so what the text means is that God created the heavens and the earth in six periods of time. And then, you know, a day with the Lord is as a thousand years." So the problem was "explained."

But for me a greater one was raised: If the Bible did not mean what it said, why did the church teach its literal acceptation? If the theological interpretation was unreliable and misleading in one instance, might it not be equally so in other particulars, or even wholly false? Thus, as began to awaken within me the power to think, I tried by my fledgling faculty of reason to test the theology of the churches, and it seemed to me that at every point I found it wanting. Reduced to its last term, it was always "Believe or be damned." And I could not believe. Neither could I bring myself to feel that I should be damned if I did not believe—at least for unbelief in such conflicting theories.

Several years passed, during which time doubt of the reality of religion grew lustily until it had filled my mind and borne its fruit of bitterness toward all things called by the name of religion. Yet I was not naturally irreligious, and there was within me that which impelled me to seek a foundation whereon to build my personal philosophy. At this time materialism was quite the fashion, and I embraced it as offering ground which was evident. Circumstances then took me to a much larger city. There in the public library I found in plenty the literature of materialism, and for a time I reveled in it. But after a time, again doubt began to spring up out of the very dust of that so-called philosophy. The more I read, the more I began to suspect that its loudly proclaimed solid ground was but a dust-heap at best. After all, what was its foundation? A hypothesis utterly unprovable by its own dogmatic rules of evidence! Its boasted claims of "exact" knowledge I found to be often bewilderingly inexact, absurdly shallow and confessedly incomplete. It was a museum of fossils, all classified and labeled according to as many systems as there were "authorities"; but all the specimens were dead—mere dry, empty shells. Of what use was such material to build a philosophy of *life?* Where, amid such debris could I find enduring ground upon which to stand! I did not know.

Then I began to call myself an agnostic. Now, those of my readers who in their own lives have passed through stages of experience similar to my own up to this point, well know that agnosticism can be no permanent stopping place. The agnostic

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must go either backward or forward; he cannot stand upon his position, for it is admittedly unstable. So for a year or two I tried to maintain my equilibrium, always, metaphorically speaking, with one or the other foot in the air. The posture was uncomfortable and wholly unsatisfying, and the only relief I found for my feelings was indiscriminate abuse of the religious beliefs of others. Especially were the hypocritical lives of several prominent professing Christians, with whom I had had disastrous business dealings, held up as examples of religion. After awhile, however, even this relief lost some of its flavor, for I was compelled to notice here and there about me men and women who seemed to be really practical Christians—and they were the ones who were making the least noise about it.

About this time I found in the public library H. P. Blavatsky's *Isis Unveiled*, and I read it eagerly. Much of it was unintelligible to my ignorance, and some of it appeared to me wildly fanciful—and yet there was that in it which held me, which offered food to my hungry soul and which roused in me a strange sense of recovering what was my own. Indeed, as Pascal says, the heart has reasons that the reason does not know. Then followed *Esoteric Buddhism* and *The Secret Doctrine*. The latter was difficult reading for me, of course: but I could not let it alone. I also hunted out such other Theosophical books as I could find and read them, always with increasing interest if not full understanding.

Then there came to our city representatives of the Theosophical Society in New York, and a series of semi-public lectures was given. The result was the formation of a branch, of which I became a charter member. That was more than sixteen years ago. As a member of a branch my study of Theosophy gradually became more systematic; and when its scope and grandeur began to unfold to my understanding I felt as might a child who, for the first time in its life, has been led out of doors and breathes the free air and sunshine and glimpses the sublimity of a lawful universe.

Of course, all my difficulties were not at once solved, but I intuitively felt that Theosophy offered a clue to the great alkahest. My experience in the negative "philosophy" of agnosticism had driven me to the necessity of finding some positive truth upon which to rest my reason. Henceforth I determined to seek and take truth, so far as I was able to recognize it, regardless of the form in which it appeared, the source whence it came, or where it should lead me. If it made me a Buddhist, then I would be a Buddhist; if it led me into the Christian church, into the Christian church I would go; if it unfolded itself as atheism, I would be an atheist.

The realization that Law is not merely a name to be applied

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to this or that isolated process or department of nature, but a universal and harmonious fact, was the first foundation-stone upon which I planted my feet. Then, I believe, I first gave real, serious consideration to the thought that man, the thinker, *is*, and tried to reconcile that fact with the *ex nihilo nihil fit* of "positive" science. This was not a new problem, but with true agnostic habit I had impatiently pushed it aside as unknowable. Now I faced it squarely. I had to. And Theosophy supplied the key to the solution satisfying to both intuition and reason. From this standpoint, reïncarnation presented no insuperable difficulties, but grew into its place in the broadening structure of my personal philosophy as a matter of course. So with the various other teachings put within my reach by the society; in so far as I was able to follow them I found them consistent and true—offering firm ground for the feet of reason and wings to the highest aspirations of the soul.

The study of Theosophy has not led me to join any church, but it has done what seems to me to be immeasurably more important —melted away my old intolerance of the mere forms which men have builded to express their conceptions of truth. Only through the pursuit of the second stated object of the society (particularly the study of the "heathen" religions of the East) has it become possible for me to understand, appreciate and respect the Christianity of the West.

The world-wide Theosophical Movement to-day is no longer merely a rousing voice outside of the churches, but a broadening and orienting power within them; it is no longer the supposed opponent of Western philosophy, for already Western philosophy is cautiously trying the ancient bases and quietly assuming advanced positions upon them; it is no longer the fancied foe of material science, for the material science of today has pushed its investigations to a point from which it begins to doubt its own materialism.

However lacking as a philosophic system the theology of the West may be when compared with the elaborate systems of the East, Christianity is nominally the religion of those about us, and only by sympathetic understanding can we hope to awake in them knowledge of the universal truths it holds in common with all science and philosophy. That understanding, I believe, can be gained only through the study of Theosophy. So that, aside from one's own satisfaction in knowing, the possibility of being able to help others to know should alone be sufficient reason for becoming a student of Theosophy.

A. I. M.

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ON THE SCREEN OF TIME.

PHILANTHROPY.

THE *Screen*, it seems, should reflect occasionally the doings of Theosophists; and doings besides those included in "Activities." The leisure of a student should be at least as pregnant as hours of outer work—a thought not original to the writer, but borrowed from an address delivered recently by Professor H. B. Mitchell in the Chapel of Columbia University. Leisure should supply the inspiration for more and better action. In any case it often serves that purpose for certain members of the Society who meet casually, but with considerable regularity, in what need be described merely as an oasis—an oasis in a desert. Here they meet and talk and confer; and if adventures in the desert have been of humourous suggestion, that fact is not lost sight of. Differing in many other respects, they are agreed that humour is divine, although, like everything else in nature, it, too, has its seven or seventy times seven aspects, both high and low.

Not many days ago, when the writer joined them, he found his friends in the thick of a discussion as to the merit of some huge gifts of money to Universities and Libraries and Hospitals, of which the newspapers had been speaking. Were these gifts from the heart or from the head? Were they inspired by love and true compassion; by a subtle form of self-pity, or by an instinct of self-defence? The Centre of these occasions (there always is a Centre!) suggested finally that much of the philanthropic work being done at the present time is either mechanical or foolishly sentimental, and proceeded to explain sentimentality by means of an imaginary cat. Suppose, it was said, suppose you are asleep in bed, and a cat disturbs you with piteous and nerve-wracking cries. You are distressed and made uncomfortable. You cannot bear to think of the poor cat's pain. For the sake of your own peace of mind you bestir yourself and release the cat. What sort of a motive is that? Clearly selfish.

Would it then be better, someone asked, for the motive to be more like this. "Bother the cat—but it is my duty to go down and to do what I can for it?" Certainly, was the answer, that motive would be the better of the two; because at least it would show the beginnings of a sense of responsibility, and is not that the first sign of spiritual awakening?

This answer did not quite satisfy a third member of the party: surely, he said, Love should prompt the action, no matter what form

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the action may take.—To which, in reply: Yes, Love should be the guiding motive; but love of what? Not love of self, and not love of cat merely as cat. There can be no true philanthropy without love of the Divine. No other motive is creative in the higher sense. The truly developed man would find in the cries of the cat an opportunity for service. He would welcome this opportunity as a gift from the Divine; as a means by which the Divine both in himself and in Nature could now be served. Consciously to act with that motive in mind, and, above all, in heart, would be the attitude of the disciple—"of the self-moving wheel."

Service.

"That, as it seems to me," broke in another, "is the supreme lesson: to take all things that happen, the pains, the drudgeries, the trials, as from God and for God; to learn to accept everything in that spirit; to perform all duties as in the service of the Supreme. The worst things that have happened to me," he continued, "I have found, later, were blessings in disguise. So that now it is almost easy to step forward rather than to retreat when trouble comes. Pleasures, too? Why, certainly. There can be no exception. Pleasure and pain are not inherent in occurrences; they are merely the colouring which we ourselves give to things that happen. But if all things were met as opportunities for service, with love of the Divine in our hearts, there would necessarily be less of personal sorrow, however much the growth of compassion might increase in us the capacity to suffer impersonally."

Self-Discipline.

All agreed to this; but someone suggested that even such positive and brave acceptance—truly a warrior virtue—might not be sufficient. Is it not necessary, at times, not only to accept what the Fates provide, but to take the aggressive, and to attack the lower nature by means of self-imposed discipline? Is there not much to be said in favour of the hair-shirt of mediæval monks? Should we not, instead of wearing an uncomfortable shirt, attack "the flesh" by some modern equivalent, for instance, by giving up tobacco, or tea and coffee, or "such other things as now make civilization tolerable—at times?"

To this the Centre replied: "Yes, I think the hair-shirt method has great value. If anyone were to assure me that he believed the wearing of one a help in his spiritual advancement, I should advise him to continue its use. Such practices or abstinences strengthen the will, and also keep the attention active. Yet, in the majority of cases, a faithful and concentrated performance of all the daily

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duties would be discipline enough. Life provides the hair-shirts if we do not turn away from them!"

Discipleship.

"Concentration—if that only were understood," said the other. "But it is so often taken to mean the exclusion of foreign thought, instead of the calling up of all the powers of the heart and soul, with stillness at their centre, for the performance of the task in hand. Concentration of that sort upon our duties, and I imagine that the work both in ourselves and around us would well-nigh be done."

The Objector was growing restless. "Personally," he said, "I am rather afraid of so much attention to self-development. The best work I ever did, so far as I can judge, was at a time when I gave no thought to it, but was intent upon one thing only—upon discovering and carrying out the will of the Master in a certain emergency. This microscopic attention to faults and to needed virtues—well, sometimes I wonder if a greater indifference to one's own progress might not accomplish more."

This was provocative: perhaps purposely provocative; and if so it had the desired effect. It was the Centre who took up the challenge: "Granted that you were doing more effective and valuable work then than now—and of course I am in no position to judge of that—may it not be that if you had been able, at the time of which you speak, to combine a constant effort for self-improvement with the same strict attention to the work you had in hand, you would be in a better position to do what is needed today? Might you not now be a better instrument?"

W. Q. Judge as Authority.

Difficult to deny that possibility! But the Objector had not finished. "I remember," he said, "a man once going to Mr. Judge, and saying to him that he had ceased to have any desire to be a chela, and that he would not 'cross the road' to learn occult secrets: that all he wanted was to serve the cause of Theosophy. And to this Mr. Judge replied, 'That is all right. Go ahead.'"

"Doubtless Mr. Judge knew what he was doing when he answered your friend in that way, at that time. But to me he said —and surely to you and to the others also—that he would not so much as get onto a street car without thought of the One Self. It is not fair to take an isolated prescription, such as 'bread-pills,' and to infer from that a medical practitioner's estimate of the Pharmacopœia. . . . And your friend had of course misunderstood the A, B, C of chelaship, of discipleship. Most students did. Most students still do. What does it all mean if not an ability—and, to begin with, a desire—to bring heart and mind and will into union

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with the heart, mind and will of the Divine? More specifically, into union with the will of the Master? What else was the teaching of Christ? 'My meat is to do the will of him that sent me, and to finish his work.' And again: 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.'"

The Teaching of Buddha.

"What you say," commented another, "reminds me of a passage in one of the Buddhist *Suttas.* Exactly the same doctrine is expressed, though in different language"; and, reaching toward some well-lined shelves (the oasis containing these as well as other refreshment), he took down a volume of the *Sacred Books of the East.* "Here it is, in the *Tevigga Sutta,* in the third chapter. Vâsettha has asked the Buddha whether it is possible to attain to the Divine, to 'the world of Brahmâ'; and, if so, how this can be done. The Buddha tells him, in reply, that to live 'with mind set free, and deep-felt pity, sympathy, and equanimity,' is the first step in the path of union. Then he says:

"'Now what think you, Vâsettha, will the Bhikkhu (disciple) who lives thus be in possession of women and of wealth, or will he not?'

"'He will not, Gotama!'

"'Will he be full of anger, or free from anger?'

"'He will be free from anger, Gotama!'

"'Will his mind be full of malice, or free from malice?'

"'Free from malice, Gotama!'

"'Will his mind be sinful, or pure?'

"'It will be pure, Gotama!'

"'Will he have self-mastery, or will he not?'

"'Surely he will, Gotama!'

"'Then you say, Vâsettha, that the Bhikkhu is free from household cares, and that Brahmâ is free from household cares. Is there then agreement and likeness between the Bhikkhu and Brahmâ?'

"'There is, Gotama!'

"'Very good, Vâsettha. Then in sooth, Vâsettha, that the Bhikkhu who is free from household cares should after death, when the body is dissolved, become united with Brahmâ, who is the same—such a condition of things is every way possible!'

"'And so you say, Vâsettha, that the Bhikkhu is free from anger, and free from malice, pure in mind, and master of himself; and that Brahmâ is free from anger, and free from malice, pure in mind, and master of himself. Then in sooth, Vâsettha, that the Bhikkhu who is free from anger, free from malice, pure in mind, and master of himself should after death, when the body is dissolved, become united

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with Brahmâ, who is the same—such a condition of things is every way possible!'"

Imitation.

"Clearly, the whole problem resolves itself into *the creation of likeness.* To begin with, a general understanding and broad conception would be requisite and perhaps sufficient, but, as in the case of an artist, there must be closest attention to detail before the likeness can be complete. And beyond any question, every *unlikeness* must be eliminated."

"You don't suggest, do you," asked the Objector, "that discipleship involves slavish imitation?"

"Is it 'slavish imitation' for a young painter to copy some masterpiece of the past? Surely he may, and in fact ought to do this in order to develop his own individual powers. Stevenson's style was instinct with his own personality. It was in every sense 'his own.' And yet, was it not Stevenson who developed his natural gifts by the most faithful and laborious imitation of the styles of great writers? Does he not say, in his *Memories and Portraits,* that as a young man, during his walks in the country, he would stop to write a description of some lane or hedge or hamlet, first in the style of one favorite author and then of another? 'That, like it or not, is the way to learn to write.' It was so Keats learned; and Shakespeare himself, the imperial, proceeds directly from a school. . . . But a direct answer to your question is given in Cavé's *Fragments:* 'Your instrument must not be like another's instrument—no need to duplicate these. It is your special kind which is needed, and wherein you differ from others is not where you fail, but where, if perfected, you may do your own special work which they cannot do.'

More About Chelaship.

"It is extraordinary," said the Centre, "how this misconception of chelaship persists. There was some excuse for it twenty years ago, but now, after so much has been said and written and done! There are people who turn deliberately from the very thought of it, because they regard it as some exotic growth, or imagine it would be 'presumptuous' for them to aspire so far. Simple gratitude to Masters, who have given us so much and whose love is so constant and profound, should be sufficient to inspire us with love for them; and love for them would give courage and understanding enough. Perhaps it is not realized that this steady stream of gifts to us has involved great sacrifice. To give without response is to impoverish; and every time that one of us has failed, from the foundation of the Society to the present day, some Master has been the sufferer. In the same way, to the extent that any one of us makes of himself a responsive instru-

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ment, sympathetic 'to the wind of His Presence,' to that extent is the Master's power increased. We forget that every step forward which we make, is a gift to them—a gift to them of power and, in some sense, of rank."

"What would you suggest, then, as the most concise description of discipleship? What attitude of mind does it imply?"

"An attitude of Attention, Recollection, Detachment. Those three words, in my opinion, contain the whole secret, with Obedience as their connecting thread. Attention is necessary in order to be obedient; and so of Recollection and Detachment. But no such attitude will be possible without love as its inspiration. There must be the desire to 'bring gifts'—the gift of an ability to respond, to serve, to co-operate with the Master in His work."

Christian Discipleship.

"It would almost seem, from what you say, that an orthodox Christian might be more truly a chela than some student, even an old student, of the theosophical philosophy. Change 'the Masters' or 'the Master' to 'Christ,' and the most bigoted would accept your statements as their own."

"Why not? Have you forgotten *Light on the Path?* 'My peace I give unto you,' can only be said by the Master to the beloved disciples who are *as himself.* There are some even among those who are ignorant of the Eastern wisdom, to whom this can be said, and to whom it can daily be said with more completeness.'—And that was written nearly a quarter of a century ago. Do you suppose that Christ is dead? He did not intimate that merely because he ceased to exist as Jesus of Nazareth, he would lose interest in his followers. If the educated Theosophist, in spite of his intellectual advantages, lacks the love which discipleship requires, he should not be surprised if the devotion, the fervor and the *obedience* of some orthodox Christians carry them over barriers which his intellect cannot pass. If they are attentive to the Master's voice, in all the duties of their daily lives; if, faithfully and unfailingly, they recollect their highest ideal, and undertake all things in reference to it; if they remain detached, leaving the results of their actions in His hands; and if they carry with them the conviction that the world of motive and aspiration is more real than the physical world of effects—would you deny them their discipleship? Would you deny the Buddhist his? Or the Vedantin his? If, in spite of our intellectual advantages, we cannot even be impartial, it does not seem fair to expect of such advantages much more than the reward of self-complacence. And those who want that, can claim it!"

"The unkind critic might suggest that if orthodox Christianity be so productive of chelas, we, as Theosophists, should do every-

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thing we can to strengthen that orthodoxy: this, as a sort of *reductio ad absurdum.*"

"In that case, the unkind critic would miss the point, as unkind critics usually do. I do not think I said that orthodox Christianity is productive of chelas—of disciples in the real and mystical sense, but that disciples are produced in the midst of orthodoxy. And it would be fair to infer, not that we should strengthen the orthodoxy, but that we should do everything in our power to encourage the understanding of, and effort for, discipleship—whenever and wherever we discover its possibility."

Conclusion.

"Could it not be said," remarked the Student, "that Theosophy and Christianity, Buddhism and Hinduism, in each case present an opportunity, great or small; and that the outcome, in terms of discipleship, must depend entirely upon the use made of that opportunity?"

"I think that is well expressed. It would follow that the greater the opportunity, the greater should be the achievement. So that we, who call ourselves Theosophists and consider our opportunity the greatest of all, can make good our claim only by living more faithfully as disciples than those whose opportunity we deem more restricted than our own . . . Incidentally—how many members of the Society realize that to give way to some such fault as impatience, even in secret, is a blow at our public propaganda, and at the Cause they desire to serve?"

There was a pause. Then the Student, smiling: "I am reminded of another saying of the Buddha's: 'Wide open is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it.'"

T.

THERE IS NO RELIGION HIGHER THAN TRUTH.

(Motto of the Theosophical Society.)

"Surely the truth must be that whatsoever in our daily life is lawful and right for us to be engaged in, is in itself a part of our obedience to God; a part, that is, of our very religion. Whensoever we hear people complaining of obstructions and hindrances put by the duties of life in the way of devoting themselves to God we may be sure they are under some false view or other. They do not look upon their daily work as the task God has set them, and as obedience due to Him. We may go further and say not only that the duties of life, be they never so toilsome and distracting, are no obstructions to a life of any degree of inward holiness; but that they are even direct means, when rightly used, to promote our sanctification."—H. E. Manning.

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ELEMENTARY ARTICLES

Theosophy and Mental Culture.

TO "Know Thyself" as far as possible is an important duty. A fuller knowledge of our intellectual nature will enable us to cultivate the different faculties in a more purposeful and profitable way. When the light of intellect shines on the path of conduct it helps us to purify and ennoble our character and to be helpful to our fellow men, and as no chance act can be a moral one this light is absolutely necessary—we must *know* in order to *do*. This knowledge of our mental constitution is not easy to attain because of the wonderful complexity of life. The old psychology combined simple sensations into perceptions, perceptions into conceptions, conceptions into judgments, and judgments into syllogisms, and thus built up the mental life. But we find that life is far richer and more complex than the old science taught and we can no longer follow the old way. Life seems full of contradictions, and its demands upon us often appear to be opposed to each other. In the physical world friction hinders motion, motion and rest seem opposed to each other, yet energy cannot be sustained without rest, and power comes through repose. What is true for the physical world is also true for the mental sphere. There is an inborn tendency to stay as we are, and another tendency just as strong to change. Professor James calls this a struggle between "genius and old-fogyism." He further says that our "education is a ceaseless compromise between the conservative and the progressive factors." There is a demand for us to live the simple life, to be thoughtful and meditative, and yet an equal demand that we live the strenuous life, deciding promptly on what to do and doing it with enthusiasm wasting no time in idle dreaming. When we turn to religion we find these same contradictory tendencies and demands. On the one hand there is a tendency to be superstitious, to believe in the magical and supernatural, and on the other hand a tendency to be materialistic, to believe only what the senses demonstrate—rationalism and mysticism are constantly urging their apparently contradictory claims. In the building of character we feel the impulse of self-surrender, yet just as strongly we feel urged to self-assertion. The

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spirit of content and the desire to improve are ever in contention, and like Saint Paul we feel that we are two men, a higher and a lower, a physical and a spiritual, so that often "The good which I would I do not. but the evil which I would not that I practise" (*Romans* VII, 19).

Does Theosophy throw any light on this constitution and will it help us to understand and control these contradictions and make life a unit with an intelligent purpose? Will it give us any assistance in the control and cultivation of our mental faculties, and through that in the unfoldment and perfection of character? Let us see. It teaches that the real man is the thinker, and this thinker, Manas, is immortal but clothes itself over and over again in transient personalities. *The Voice of the Silence* says: "Thy shadows live and vanish; that which in thee shall live forever, that which in thee knows, for it is knowledge, is not of fleeting life; it is the man that was, that is, and will be, for whom the hour shall never strike." The Wisdom Religion teaches that this immortal Ego has in past ages gained a vast amount of wisdom in other worlds of the universe, or under other material conditions and has now descended to this earth to incarnate in these human-animal bodies, in order to gain additional wisdom through association with the play of passions raging upon this plane of the Universe. At the same time it may give to these lower entities—human elementals—something of its own essence, so helping their evolution to the spiritual plane. Theosophy teaches that the lower nature of man was through long ages slowly evolved until he reached a point where the quaternary was complete and man was a fourfold being composed of body, etheric double, Prana, and Kama. This was the mindless man spoken of in Theosophical literature, an irrational, unreasoning animal. Kama or Desire rules him, and Kama represents all the passions and emotions of man's nature, showing itself in pride, lust, anger, envy, greed, and a host of similar manifestations. It is a Principle or state of consciousness common to the animal world, but this mindless man had progressed a little further than the animals below him, his brain and nervous system being far more perfect. He was therefore richer in instincts, for instinct is wisdom attained through stored up experiences of the elemental soul in past embodiments, just as intuition on the higher plane of consciousness in man is the result of stored up experience upon the mental plane of being.

We are told that about eighteen millions of years ago the Manasaputra (Sons of Mind) the immortal Egos mentioned above, who had gained vast knowledge and experience in other worlds, took up their abode in these mindless men. These Reincarnating Egos are

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the Manas in us, the fifth Principle in man. By this association, or incarnation, a portion of the essence of the Higher Ego comes in contact with the animal brain and nervous system. As the blowing of wind into a dull fire makes it blaze up and burn brightly, or as a magnet in contact with non-magnetic iron seems to impart something of itself to the iron, turning it into a magnet, so this contact of Manas with the human-animal seems to bestow a portion of its own reasoning and thinking power upon it, and the brain which before was reasonless now blazes up and begins to look like a rational center of consciousness.

Manas, belonging to a higher plane of being, cannot come into direct contact with the brain, but projects a part of its own substance which clothes itself with Astral matter, and then with the help of etheric matter permeates the brain and nervous system of the human body. The ray of Manas thus projected is called the lower Manas, for Manas is dual during each incarnation. It is sometimes spoken of as clasping Kama with one hand, and holding on to its father (higher Manas) with the other. This personality is often called Kama-Manas, but this is not a new Principle, but the joining together of the fourth and fifth. The fourth Principle supplies the animal and passional elements, while lower Manas rationalizes these and adds the intellectual faculties. It is lower Manas that listens to the voices from both above and below, and which inclines now to one and then to the other. It very rarely becomes one with Kama, for the desires of Kama are distinctly recognized as coming from below, but the connection is very close, indeed, so close that it sometimes identifies itself with the lower, passionate nature and becomes really a partner with the lower nature. By adding the light of reason, memory, and anticipation to the delights of the sensuous nature, lower Manas greatly intensifies them and so makes its task of conquering them more and more difficult. Through this close companionship there grows up a strange, illusionary, unreal entity that has no real sense of the eternal, but speaks of existence as this short earthly life. And this transient entity is our ordinary everyday selves. But in proportion as lower Manas recognizes its spiritual father and reaches up towards him will be its power to separate itself from its lower partner, and so bring into subjection the passions and appetites and become indeed the vehicle of higher Wisdom. As lower Manas conquers Kama and becomes master of the lower nature it manifests more and more of its true nature. H. P. Blavatsky says: "Whenever it disconnects itself, for the time being from Kama it becomes the guide of the highest mental faculties, and is the organ of free will in physical man." (*Lucifer*, October, 1890, page 94.) It has already been said that

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lower Manas functions in the brain and nervous system and so gives the brain—mind—the mental faculties. If the molecular constitution of the brain be fine and the physical organs of digestion and assimilation be healthy and the blood pure, the expression of the soul will be clear and strong; but if the structure of the brain be of a low order, coarse, or deficient, or the blood impure, the body hurt by excesses, or bad living, the light of Manas will be dull and the soul unable to express itself. When the windows of a lantern are dirty the light does not shine out clearly, so if the instrument be poor the soul's expression is poor, and if Kama be very strong it will rule the brain instead of being ruled by it.

This is forcibly stated by H. P. Blavatsky in her article on "Genius." She says, "The flame of genius is lit by no anthropomorphic hand, save that of its own spirit. It is the very nature of the Spiritual Entity itself, of our *Ego,* which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle. This it is that asserts itself stronger than in the average man through its personality; so that what we call the manifestations of genius in a person are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact daily life of the latter. The Egos of a Newton, an Æschylus, or a Shakespeare, are the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing genius depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in it primordial or original essence and nature. That which makes a mortal a great man and another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real inner man; and this aptness, or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego the performing artist. The potentiality of perfect melody of sound is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls them" (*Lucifer,* November, 1889).

She makes a distinction between the true and the artificial

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genius, one being born of the light of the immortal Ego, the other from the will-o-the-wisp of the terrestrial or purely human intellect and the animal soul. She further says that this artificial genius is the "outcome of culture and of purely intellectual acuteness. It is not the direct light of the Manasaputra, the Sons of Wisdom, for true genius lit at the flame of our higher nature, or the Ego, cannot die." She further says that artificial genius, which is often confused with the true, is but the outcome of long studies and training. "Born out of the chaos of terrestrial sensations, of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and the body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest genius, so-called, back into its own primordial element, which is chaos again, or evil, on earth." The teaching is that every true genius is pure and good, "Behold in every manifestation of genius—*when combined with virtue*—in the warrior or the bard, the great painter, artist, statesman or man of science, who soars above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine Ego whose jailer thou art, Oh man of matter!" This is the truth, then, "that genius is not due to blind chance, nor to innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of antecedent individual experiences of the Ego in its preceding life and lives. For though omniscient in its essence and nature, it still requires experience through its personalities of the things of earth, earthy, on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as genius, in one or another direction."

In the light of this teaching some things become clear to us, and the first is that, if our efforts at Mental Culture are to be successful, we must be obedient to the physical laws of health and growth. A man may have a large brain whose convolutions are deep and complex; indeed, so far as the mental organs go, he may be a giant, but if the liver and spleen do their work imperfectly, so that the blood is impure and poisonous, and the circulation weak, the mental manifestations will be feeble and erratic. His first duty is to purify the body and restore the physical organs to healthy action. If the brain be of poor quality, or if it has not been trained, but allowed (so to speak) to run wild, the first duty will be one of curbing and guiding, by giving the brain certain tasks to perform at certain times. Discipline must first be attended to. To quicken and train any group of mental powers will have a beneficial effect

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upon all the faculties and so make it easier to train any single one of them. Let us not forget that the training of the mind is not cramming it with facts, but the drawing out of its powers, and this will be largely accomplished by exercise. Mental exercise must be persistent and methodical. As it is impossible to develop our muscles thoroughly if we carelessly take an hour of exercise today, and then wait a week or a month before we repeat the exercise, so the development of the mental faculties depends upon exercise regularly and persistently taken.

Good books are a great help in many ways, but if we wish to read in order to strengthen and develop our thinking power we must not choose what is called easy reading, but get a book by a good author and one full of strong fresh thought. Neither must we read for speed, but read slowly, concentrate, think closely and intently over what we read. Of course at first, this will be exhausting, but this practice for half an hour a day will prove to be a great blessing, as by it one not only acquires new ideas but also strengthens the thinking faculties. Nature makes us pay for all we get, and mental culture can only be bought by hard work. The law of periodicity is of great importance, for we learn by experience that by taking up the same subject at the same time each day the mind seems to be ready for it, and the work becomes much easier, so that what at first was irksome becomes a delight. A second thing that becomes clear to us is that the work of mental culture is two-fold. While obedience to the physical laws that govern brain and body is necessary, and definite thinking is of the greatest importance in Mental Culture, there is another side. The physical brain is the vehicle used by the Thinker to express himself, for the source of all thought is the immortal Self, and we only draw out what we already possess. By exercise and training the brain becomes more fit to receive and manifest the thought and will of the real man. The power is there, and it should fill us with hope and courage to remember that the more perfect we can make the instrument the greater will be the power manifested. The daily meditation recommended by Theosophy lifts one out of the turmoil of life, gives serenity and self-control, and renders the brain sensitive to the touch of the real man. This means increased energy in mental work and shows us that the spiritual side of mental culture is as important as the physical. Let us in our efforts at Mental Culture not neglect the daily meditation, that the mind may receive from the spiritual planes a current of life and power.

JOHN SCHOFIELD.

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REVIEWS

The Problem of Human Life, As Viewed by the Great Thinkers from Plato to the Present Time, by Rudolf Eucken, Professor of Philosophy in the University of Jena; awarded the Nobel Prize for Literature in 1908 (Charles Scribner's Sons, 1909; price $3.00). This is an illuminating book. It is a splendid example of the theosophic method. The attitude of the author is well illustrated in a sentence from his Introduction: "One doctrine defies another only so long as the respective systems are regarded in the light of finished results and the intellect is called upon to be the sole and final arbiter of every question." Professor Eucken does not regard error simply as error. He sees in it a step, and a necessary step, toward the attainment of truth. His treatment of the past is based on "the conviction that human destinies are not decided by mere opinions and whims, either of individuals or of masses of individuals, but rather that they are ruled by spiritual necessities with a spiritual aim and purport, and that for man a new world dawns transcending the merely natural domain—the world, namely, of the spiritual life" (p. 566). He traces the evolution of man's apprehension of truth, from Hellenism to Christianity, and so on to the thought of the modern world, through Bruno, Montaigne, Bacon, to Descartes, Spinoza, Locke and Leibniz. All the great leaders are included: Hume, Rousseau, Kant, Goethe, Schiller, Fichte, Schelling, Hegel, Schleiermacher, Schopenhauer, Comte, Mill and Spencer; then "The Reaction against Realism," and, finally, "The Present Situation." He insists that "the man of today is much more than he himself is conscious of being." In the very fact that the problems of our spiritual existence are being faced, he sees "a definite rejection of the shallow, self-satisfied negative criticism which measures its success by the extent of its robberies, and actually thinks it exalts man by systematically eliminating everything in him that calls for reverence." Times like ours though they be hard and uncomfortable, "hotbeds of dissent and denial," are stirring and fruitful, "insuring to man a unique dignity and vocation." "For they show that only through his own deed can he win to what is fundamental in his nature, that he himself is a co-worker in the building of the whole, that he is lord of his own destiny." We trust this book will be read widely, and that Professor Eucken will receive the recognition and respect in America, that Germany, and, in fact, educated Europe, has accorded him for many years past. Theosophists, in any case, should welcome this addition to their literature. T.

The Survival of Man, by Sir Oliver Lodge, F.R.S. (Moffat, Yard & Co., New York; price $2.00); and *Spiritistic Phenomena and Their Interpretation,* by Cesare Lombroso (Small, Maynard & Co., Boston; price $2.50). Both these books are valuable as the most recent contributions of the modern, scientific mind towards the solution of psychological problems. Is there survival of consciousness after the death of the body? Fundamentally, that is the question which both Sir Oliver Lodge and Professor Lombroso undertake to answer; and

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both of them answer it affirmatively. They rely chiefly upon experiments with abnormal subjects. Neither of them seems to realize that the question can never be answered convincingly by any such means. What am I here and now? Am I body or am I soul? What are my powers and faculties? Are there other powers, latent within me, which I can develop, and the activity of which will outlast the life of the physical body? Until some of these questions have been answered to the satisfaction of the inquirer, no amount of experiment with hypnotic or mediumistic subjects will carry real conviction. Proof must come from within, not from without. Even those who, in the words of Lodge, "have conscientiously read this and the other records," are more likely than not to remain sceptical, unless they have satisfied themselves previously that the inner forces of mind and soul are active within themselves. Further, the demonstration of the survival of consciousness after death, even were that wholly possible, would not touch the problem of immortality. To use a phrase of Professor Eucken's, we must, if we would be convinced of immortality, be transplanted "from a present of mere immediacy into a present that transcends our time-experience." Impossible, for most of us, to live in that transcendence always; but a moment's glimpse of it will give knowledge which only long forgetfulness and indifference can remove—a moment of spiritual consciousness. Intellectually, however, these books are full of interest. For the student of Theosophy, Professor Lombroso's chapter on the "Double"—the doppelganger—has a peculiar significance. It confirms in every respect the ancient view of which Madame Blavatsky reminded us. For years beyond number the existence of the etheric double has been known, and its functions have been mastered by those who have preserved some knowledge of the doctrine of the mysteries. There are savage tribes today, many members of which, although without the spirituality which alone gives full enlightenment, have more real knowledge of the etheric body than years of scientific research could give. They can use it; can, to some extent, function in it. And the deeper understanding of that, and so many of the other phenomena which Lodge and Lombroso record, is still within the reach of one of them (death has removed the other). The ancient scriptures of the world, with the clues to their meaning which Madame Blavatsky provided, are as scientific as any modern text-book. Their study, like the study of treatises on chemistry or physics, will save the student much waste of effort and many dangerous and needless experiments; and they will put him on the track of discoveries which, otherwise, the life-time of one man would not be long enough to make. Sir Oliver Lodge is so great a man, so fearless, so open-minded, that it is always a matter for regret when his splendid powers seem to be used for purposes less splendid than himself, or to less advantage than is possible. He is a world-asset. We wish he would realize the importance of the second, as well as of the first and third objects of the Theosophical Society. T.

The Catholic Encyclopedia, An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church, edited by C. G. Herbermann, Ph.D., LL.D., Condé B. Pallen, Ph.D., LL.D., John J. Wynne, S.J., and others (Robert Appleton Co. New York; in fifteen volumes, price $8.00 per volume). For many years to come this magnificent work will be the standard authority on the doctrine of the Church of Rome. Its contributors in every case are men of world-wide reputation. They have been selected from the greatest scholars of England, France, Germany, Switzerland, Italy, and America. Volume VI has just appeared. It begins with "Fathers" and concludes with "Gregory." To say that the quality of the earlier volumes is maintained, is sufficient praise. We wish that similar works could be issued by the Anglican, Greek, and Protestant churches. The comparison would be of intense interest. If, for

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instance, the article on *Filioque,* by the Rector of Woodstock College, is the best that can be said in support of the Roman and Anglican view, it seems probable that the Greek authorities would have small trouble in demolishing it. The article on *Galileo* is instructive: it shows at once the wide scholarship and the almost inevitable limitations of the modern Catholic apologist. The maps and illustrations are superb. The only criticism we have to offer is that so little space is given to the legendary side of the lives of the Saints. Scholarship need not discard everything for which there is insufficient evidence historically. Some acquaintance with the Oriental scriptures would show that the less "presentable" legends are often the most instructive. The influence of St. Francis of Assisi over wild beasts which, otherwise, would seem incredible, may be classed with the achievements of many Eastern ascetics and so, while losing its supernatural character, may throw valuable light on the attainments of the Saint, and on the result, generally, of spiritual development. It is important, therefore, that such legends should be preserved; and a religious Encyclopedia is no unfit place for them. T.

A Stuffed Club, December, 1909 (Denver, Colo.). Dr. J. H. Tilden, the editor, who is also the principal contributor to this little monthly magazine, is possessed of such tremendous and exuberant vitality that sometimes he prejudices his case by explosiveness of statement. His club is stuffed with dynamite. Nevertheless, what he has to say is nearly always based upon sound theosophical principle and is invariably stimulating. We wish his views were accepted universally by the medical profession. As therapeutic measures, Dr. Tilden has more faith in "warmth, quiet and abstinence," than in all the drugs so far discovered. This is what he says about pain in his December issue: "It is well to remember and never lose sight of the great truth that pain, as well as all the symptoms we call disease, is our friend. This being true, pain should not be killed; it is unnatural to suppress, destroy or kill a friend. Like begets like; love begets love; kindness begets kindness. This is the foundation of all good, and the only true ethics. If pain is a friend, to suppress it is to strike a fatal blow at the heart of all ethical order. Affinity, attraction and cohesion are the primary elements out of which ethics is evolved. The warning that pain gives is one of the earliest ethical manifestations this side of the subconscious state. Pain when not understood is always interpreted as an enemy; with that understanding it is natural to resort to anything and everything that will relieve, suppress or destroy it. As ridiculous as it may appear to *Club* readers, pain has been and is today recognized as man's enemy, and the *great science and practice of medicine* is built upon that interpretation. The last works from the authorized interpreters of that science are those I have quoted and am now analyzing and criticising." Further: "There is no difference in the action of law, whether applied to life or death, disease or health. There are the same elements at work in the moral, social, financial and ethical worlds. . . . The unsuccessful man, the unfortunate man, the submerged man, must find the cause and remove it. To remove some other fellow; to find fault with other people; to quarrel with the times; to charge up the causes of personal defects to the fallacious economic schemes of the government; to encourage others to join in attending to every one's business except their own, may be palliative remedies—may divert attention from personal shortcomings and failures for a time—but I fail to see even palliation, for the longer such a life is followed the more miserable, good-for-nothing and incapable such people become. The habit of excusing personal failures by charging them up to oppressive social conditions leads to frenzy, suicide or homicide. The cure lies in self-discipline; in cultivating a love of work and an endeavor to be a man. No man is a man until he has self-control—complete mastery of himself." Sound doctrine, which the world sadly needs! T.

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The Ether of Space, by Sir Oliver Lodge. Ten years ago Theosophists would have hailed this little book with a pathetic eagerness, as confirming some of our peculiar views about the constitution of the universe, but Western Science has made such advances in the intervening years that we find very little in the book at the present time which makes it suitable for review in a Theosophical publication. But we do find something and an important something.

Sir Oliver Lodge is not only a great physicist, but he has that kind of mind, rare among Western scientists, which seems open to many of the ideas about the universe which have long been taught in the East. His brain is not closed to the more spiritual conceptions which distinguish Eastern cosmogony, and sometimes it would almost seem as if he believed many more of these than he was yet willing publicly to avow, but of which he throws out hints, as if to try gradually to prepare the mind of the Western world for their ultimate acceptance. We have already pointed out in the QUARTERLY his references to Reincarnation. In this little book, so much of which is purely technical and highly scientific, he tells of the character of ether, one cubic millimetre of which (less than a pin head) contains an amount of energy equal to a million horse-power station, working for forty million years (!), and then goes on as follows: "Is there any other function possessed by the ether, which, though not yet discovered, may lie within the bounds of possibility for future discovery? I believe there is, but it is too speculative to refer to, beyond saying that it has been urged as probable by the authors of *The Unseen Universe,* and has been thus tentatively referred to by Clark Maxwell: 'Whether this vast homogeneous expanse of isotropic matter is fitted . . . to constitute the material organism of beings exercising functions of life and mind as high or higher than ours are at present.'"

The special significance of this to Theosophists is apparent when we remember the teaching that the bodies of those spiritual beings whom we know of as adepts or Mahatmas are said to be composed of atomic instead of molecular substance. As an atom is now thought to be a sort of swirl or knot in the ether, we may realize the almost incredible potency of an adept's body: We can appreciate why they can not come around as do ordinary human beings. It is for our good, to keep us from being torn to pieces by their force, that they keep to themselves and take no part in ordinary human activity. Again, Sir Oliver says, "The universe we are living in is an extraordinary one; and our investigation of it has only just begun. We know that matter has a psychical significance, since it can constitute *brain,* which links together the physical and the psychical worlds. If any one thinks that the ether, with all its massiveness and energy, has probably no psychical significance, I find myself unable to agree with him." C. A. G., Jr.

Daily Strength for Daily Needs, and *Joy and Strength for The Pilgrim's Day,* selected by Mary W. Tileston (Little, Brown, and Company, Boston). These two small volumes, which can be obtained in cloth for 75 cents each, are read daily by many members of the Theosophical Society. Perhaps, however, there are others who would like to know of them. They are really helpful—Christian in form, but not in the least dogmatic or sectarian. Fénelon, Emerson, Tauler, Mrs. Ewing, Scupoli, William Law, Madame Guyon, Baron Bunsen, General Gordon and many others, are drawn upon with equal impartiality. A page is devoted to each day in the year and is begun with a brief quotation from the Bible. This is followed by two or three selections from well-known authors, such as those already named, the purpose of which is to elucidate and to call attention to the mystical meaning of the text. The present writer, some years ago, was strongly prejudiced against almost every form of Christian expression. These little books compel recognition of the fact that the genuine mystic is never sectarian, and that Christian terminology can be used to convey the most profound truths of that inner religious life which is common to the aspirants of every creed. T.

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Religious Bodies: 1906, is issued by the Department of Commerce and Labor, Bureau of the Census, as Bulletin 103. It shows that there are 186 denominations in the United States, if the "Independent churches" be classed as one denomination. Since 1890, seventeen denominations have been added to the list by division of denominations, and forty-eight have been added which are entirely new to this country. The largest percentage of increase in church membership is shown by the Eastern Orthodox Churches—21,501 per cent. (due, of course, to immigration); the second largest is shown by the "Church of Christ, Scientist," with 882 per cent. The Protestant Episcopal Church, with 66 per cent., shows a much larger increase than the Methodist or Baptist or Presbyterian Churches. The largest numerical increase is shown by the Church of Rome, which, in 1890, had 6,241,708 communicants or members, and in 1906, over twelve million. The smallest percentage of increase is that of the Unitarians, with 4 per cent.

Dreams and Dream Stories, by Anna Kingsford, has been reprinted by John Watkins, London, for 3/6 net. An earlier generation of lovers of the mysterious and occult will recall this book with interest and pleasure and it will serve to renew the fascination which its brilliant author exercised upon all who knew her, and upon many who only knew her through her writings. She was a woman of strange and wonderful gifts as this book shows, and the inspirational character of her great work *The Perfect Way,* is fully described and set forth in this little volume. Much of her inspiration she received in dreams. Sometimes they would be allegories meant to illustrate some definite teaching, at other times they would be stories pointing a moral, or combatting some evil like vivesection. In everything she wrote there is high purpose, noble aims, a sympathetic understanding of suffering and pain, so that it is well that this book should be reprinted.

C. A. G., Jr.

The Common-Sense Bible Teacher, of St. Paul, taking for its motto the words of Jefferson, "Read your Bible then as you would read Livy or Tacitus," and for its guiding star the doctrine of Evolution, is publishing the books of the New Testament separately, in the order in which the editor believes they were written, and in a new translation made by an evolutionist whose aim is to reproduce for the English reader of to-day the impression made by the original on its first readers. Full explanatory notes accompany the text. The department of criticism and discussion is an interesting feature. Quarterly, illustrated, $1.00 a year.

We have also received the October issues of *Lus Astral* (*Quincenario Teosofica*), published at Casablanca, Chile; *Ultra, Rivista Teosofica di Roma,* published in Rome, Italy; *O Pensamento* for October, published at S. Paulo, Brazil; and numerous so-called occult and "new thought" magazines, which are either foolish or pernicious, and which we do not purpose to advertise by name.

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QUESTION 108.—*What is the final aim of inner development? Is it as the old catechism said "to know God and enjoy Him forever?" If so, is the underlying motive of all our struggle tinged with selfishness? Should one keep before one a desire for spiritual advancement? Would the desire defeat its own end?*

ANSWER.—The final aim of inner development is union with the Divine, but no thought of self can enter into the pursuit of such an aim, or it would defeat its own purpose. The latter question has been answered once for all in *Light on the Path*. "Grow as the flower grows, *unconsciously*. . . . But it must be the eternal that draws forth your strength and beauty, not *desire of growth*."

The final aim of inner development is certainly not as the old catechism said "to know God and enjoy Him forever." Rather is it to know God in order to become co-workers with Him for good. If we remember that only spirits of the same nature can unite, and that it is only by the loss of all sense of self that we can approach the Divine Being, we are forced to conclude that the Divine Nature is the essence of selflessness.

Moreover, as activity of some sort is indispensable from creation, why should we not say that Nirvana, or union with the Divine, is a glorified kind of unselfish activity?

In *Man: Fragments of Forgotten History* (2d Edition, ch. x., p. 160), we read: "The Mahatmas' unselfishness produces a standard of justice that will sanction no act which wrongs the best of us even though it would benefit the majority." They look upon the individual determined purpose of attaining Nirvana (the culmination of all knowledge) as, after all, "only exalted and glorified *selfishness*, and it is only the self-sacrificing pursuit of the best means to lead on the right path our neighbors, to cause as many of our fellow-creatures as we possibly can to benefit by it, that constitutes the true Adeptship."

"For their sakes I sanctify myself." (*John*, 17:19).

V. V. V.

ANSWER.—There is nothing wrong about self-development *per se*. It is only when we grow at the expense of some one else—in developing take from another what is rightfully his—that it becomes wrong. All nature is under the law of development; the only alternative is death. And the outcome for each individual is a transition from the material plane, where selfishness prevails, to the spiritual plane, where selflessness is the very condition of existence. If we throw ourselves open generously to the influences that draw us outward, the question of selfishness or unselfishness melts into nothingness. This is the meaning of the paradoxical teaching in *Light on the Path:* "Grow as the flower grows, *unconsciously*, but *eagerly anxious* to open its soul to the air. So must you *press forward* to *open* your soul to the eternal."

J. X.

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ANSWER.—The answer to this question would seem to depend largely upon what the term desire is understood to mean. Among theosophical students at a certain stage in their studies, it seems to be not unusual to regard the quality of Desire as cheap if not actually contemptible; to classify it with the vices rather than with the virtues; to refer to it as something to be got rid of, etc. As a matter of fact, Desire itself is one of our most valuable faculties without which it would be practically impossible to control or restrain any other of our faculties. What is it that awakens the Will and puts it into action but Desire? Behind Will stands Desire, is a fundamental axiom. Aspiration, so called, is merely an aspect of Desire and true prayer is about the same thing. Desire is good or bad according to the direction in which we point it.

But just here comes in a chance for nice discrimination. While constructive *Desire* is beneficial it is quite possible to cultivate morbid *desires* which are of destructive effect, somewhat like fungus growths on a plant which if not removed divert the life current from the healthy tissue and absorb the virility of the real plant even perhaps to the total extinction of the latter. Clearly there should be recognized a difference then between *Desire* and *desires* as there is a distinction between the Self and the self, the former signifying the higher and more permanent inner being and the latter that congeries of physical and lower psychic qualities which make up our mere personalities. Most people whom we ordinarily meet are concerned mainly if not entirely with the affairs of their lower selves and in catering to their personal cravings, and very few of us are able to rise above these even for brief and infrequent moments. Only such as do thus rise can have the slightest conception of what the "spiritual advacement," referred to in the question, stands for; and there are many who talk freely about spiritual advancement who in the very nature of things can have only the most superficial knowledge of the tremendous meaning of that phrase. Indeed it is doubtful if anyone under the rank of adeptship could be said consciously to enter within the spiritual realm, and what we usually refer to as spiritual is seldom if ever other in fact than the higher psychic.

On the whole I should say that probably very few of us are in danger of dire consequences from the indulgence of desire for spiritual advancement. By the time we begin to know anything worth while of the meaning and application of that subject we should have learned to discard our desires and to enter at least in some measure upon the proper direction of that great dynamic force, Desire.

C. M. L.

QUESTION 109.—*How can we be sure whether our vision of truth is a mere psychic will-o'-the-wisp or a reflex of the great spiritual light? Is there any hall-mark by which they can be distinguished?*

ANSWER.—The proof of the reality of anything is given by experience; therefore the only means of distinguishing between truth and fancy is to live according to whatever we believe to be truth. We need have no fear in acting thus; our safety lying in the earnest desire to live according to our ideal. So acting we will soon distinguish between the feeling of peace and feelings of uneasiness, restlessness, sorrow, anxiousness, fear, depression, etc., and will soon awaken to the knowledge that everything connected with the sense of deep peace and surety is truth,—or the will of the soul.

And then we will realize what is said in *Light on the Path:* "Learn from sensation and observe it, because only so can you commence the science of self knowledge."

"In peace there comes the ending of all sorrows, for the soul of inspiration swiftly enfolds him whose heart is full of peace."

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Now as to soul vision. What is meant by that? We could speak of our thoughts and feelings concerning spiritual truths as visions even if we don't see anything with the astral sense. I myself have never had any astral visions; but if I had any, I would try to measure them with the measure mentioned, that of the inner touch, that of the Peace which is not ours but that of the Soul.

S. W.

ANSWER.—The sure way is to find the touchstone within oneself. In order to *know*, we have to *be*. So, by continuously conforming to those laws which we know, we open our consciousness to the perception of spiritual things. Then the psychic will-o'-the-wisp will hardly enter our consciousness at all and the great spiritual light will burn all the more brightly. There is a hall-mark but until we have opened our spiritual consciousness to some extent we have no means of perceiving it.

A. K.

ANSWER.—"By their *fruits* ye shall know them" is the best answer I can think of to this question. When "our vision of truth" is one that we can apply to our daily life and results, not only in clearer perception, but also in kinder and more loving deeds and words, more charitable thoughts of others; when under its influence we "grow in grace," and shed around us from day to day a brighter light of charity towards all men; then we shall need no other "hall-mark" to distinguish our vision of truth from a "mere psychic will-o'-the-wisp."

Thomas à Kempis said: "He to whom the eternal Word speaks is set free from many opinions," and the surety upon which Emerson insists in his essay on "The Over Soul," is ours as well: "The soul is the perceiver and revealer of truth. We know truth when we see it, let skeptic and scoffer say what they choose. We know truth when we see it, from opinion, as we know when we are awake that we are awake."

V. V. V.

QUESTION 110.—*In the Bhagavad Gita we are told, "Nothing is better for a warrior than a righteous battle" it is "a very door of heaven wide opened." Jesus said, "Resist not evil." Can you explain this contradiction?*

ANSWER.—There is a very great difference between a fight for good and a resistance against evil. A righteous battle is a very positive effort in which the whole warrior takes part and in which the forces of evil may not merely be resisted (a negative quality), but destroyed or transformed. Such apparent contradiction should be read from the point of view of their being positive commandments. "Resist not evil" would, in this way, mean that we are positively to fight for the good and not spend our time in resisting evil. If we keep on striving to resist evil we are still paying attention to it, even though in negative fashion. We should have no concern with it and obliterate it by paying attention only to the good.

A. K.

ANSWER.—The *Gita* speaks of "a *righteous* battle," not of war or conflict in general. But one very good explanation of the passage in Matthew (5:39) referred to in this question is given in Ramanathan's *Gospel according to St. Matthew*. It is in part as follows: "The Law declares in favor of retaliation and the right of private defence, but those who vigilantly practise the art of peace-making or development of love must submit resignedly to high-handed acts, leaving all things to God, as He alone reigneth and is all powerful. Be therefore *still* yourself."

V. V. V.

ANSWER.—The battle spoken of in the Bhagavad Gita has nothing to do with a worldly battle, nothing to do with the quarrels and wars, which nations carry

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on against each other. Here is meant the "inner war," the war between the human soul and the lower nature of personal man. As long as the evolution of man lasts, and until he acquires a positive realization of his immortality, he will always be conscious of a double nature in himself. This is taught not only by the sages, the philosophers and founders of religion, but poets and artists have felt strongly this double nature and have expressed it in word and picture. Goethe, for instance, says:

"Two souls, alas! are lodged within my breast,
Which struggle there for undivided reign:
One to the world, with obstinate desire,
And closely-cleaving organs, still adheres;
Above the mist, the other doth aspire
With sacred vehemence, to purer spheres."

It is the struggle between the lower and higher nature which Goethe describes here as waging in man, and it is the same war of which the Gita speaks, This is a "righteous war" and only victory can open the door to the "Kingdom of God," to Heaven, for man. It is righteous, because it *must* be fought. Unwillingness to fight means weakness, disgrace and exclusion from the Kingdom.

A man errs who believes that he can acquire the consciousness of immortality, oneness with Christ, the divine man, *without* this war against the personal lower nature. Aspiration alone will bring him no further, will not redeem him from the slavery of the material world, if he does not conquer at the same time his personal desires and passions.

This "righteous war" of which the Gita speaks, finds no contradiction, but on the contrary a completion in the words of Christ: "Resist not evil." The evil here spoken of is that which comes to us from without, the injustice and calumny, which others show towards us. This evil from without must not be resisted by the man, who is fighting the "righteous war" against his lower nature! Why not? Because that which seems to us as something unjust, evil, undeserved is, in reality, no evil. It is either the effect of former deeds in this life, or in another life and therefore perfect justice. If this is borne with patience, without opposition or complaint, harmony will be restored between the warrior and the outside world. Whereas opposition to the evil, which comes to us from without, would prevent harmony and strengthen disharmony. To the former wrong which we committed we would add a new wrong, without paying up the old debts.

The "evil" which comes to us from without, can also be considered as a lesson, a training for the one who is fighting the "righteous war." He has an opportunity to control his personal nature, to maintain his equipoise and to control himself when attacked unjustly. He has an opportunity to acquire the knowledge that he has "no personal rights in this world." He has an opportunity to learn not to retaliate when attacked, as Christ taught. In such a case, also, resistance to evil would not benefit, but hinder the one who is warring, struggling and striving to lead a theosophical life. He would learn nothing from his opportunities, his experiences would be vain and he would not learn to conquer his lower nature and to acquire equanimity, meekness and love towards his foes.

Therefore the words from the Gita do not contradict the words of Christ. The war against the lower nature is identical with: "resist not evil." The victory which opens the door for us into the "kingdom of God" can not be won if we do not learn to resist no evil. We must even learn to recognize spirituality and divine power in the evil done to us, by submitting to the Great Law, which always manifests itself in righteousness. P. R.

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QUESTION 111.—*What is Evil?*

ANSWER.—Evil is the reverse side of the pairs of opposites called "Good and Evil." Both are necessarily encountered under many circumstances, and variable standards of Right and Wrong, during the long pilgrimage of the soul through the purgatories of Matter. Both are as necessary to Man's spiritual progress, during certain stages of development, as are the balance and poise of a child learning to walk. The unreal name of Evil is "Legion," and under its protean shapes, it seems to wield more power, and to be a more positive force than Good, which is but One against many. This is, however, but proof that this plane is merely a reflection of the higher planes where good is positive, and vice versa.

Evil, Theosophically considered, is the "Great Illusion." "Eva" or Mother Maya, Matter. It is *Ignorance* of Reality. It is the "sense of separateness" that puts barriers between us and our brother men. Good is the Divine Unity, with its encircling of all selves in perfect Harmony.

The logical sequences of Evil are differentiation: struggle, woe and seeming death. During our cyclic development we earn the human right of knowledge and choice between good and evil.

As we are inherently "all One," whatever is evil in each affects the whole human family very strongly here, just as a thought "for good" (or eternity) is all-powerful in Devachan. Even failure to realize the divine Harmony in a Theosophist's life, cannot be an Evil, if one is absolutely intent upon ultimate Good. Evil is "all in the thought" anyhow, so one's change of polarity or Thought Vibration can at any moment cause Evil to disappear from even the lower Minds.

L. P.

ANSWER.—Dirt has been well defined as "matter out of place." Something similar is true of evil. Movement in a wrong direction is evil, as we express by words like "retrogression," "degeneration." To adhere to a form after its time has gone by, is evil. This is why the "sense of separateness" is evil at this time, though good at the beginning of a period of manifestation and differentiation. To adhere to the activities of the psychic world: passion, desire, hate, personality—is evil; as the time has come to pass beyond the psychic to the spiritual. All these forces, in their right place and time, were good. Passion, desire, was the great driving force, through vast periods of evolution. Personality is but the husk of focussed consciousness. Hate is but the distortion of the instinct of self-defense, which is but a mode of the great law of self-being.

So that Evil is a matter of relation and not a matter of entity; and evil is destroyed, when the false relation is corrected. Evil is not the opposite of Good; for Good is but another name for Eternal Being.

C. J.

QUESTION 112.—Madame Blavatsky wrote the following words on the back of a New Year's card. I should greatly like to know the source of her quotation—author, chapter and verse.

"A happy New Year to my dear friend Mrs. ———, from her old 'H. P. B.'

"May 1890 bring you more health, happiness and peace of mind than 1889, and "—may you *never* doubt, for if—

"'Thy actions to thy words accord; thy words
"'To thy large heart give utterance due; thy heart
"'Contains of good, wise, just, the perfect shape'—

"Why should you doubt or fear?

H. P. B."

ANSWER.—We do not know where this is from. Perhaps some of our readers can enlighten us. H. P. B. was quite capable of having written it herself.

EDITOR.

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T·S·ACTIVITIES

The space devoted elsewhere in this issue to the review of the fundamental purposes and principles of the Theosophical Society, makes it necessary to content ourselves, under the present heading, with a few brief notes of Branch work, culled almost at random, from among the many letters and reports that have been received.

THE NEW YORK BRANCH has chosen, as the general subject for the winter's discussion, "The Nature of Man," and has issued an attractive leaflet containing the following syllabus:

November 20—Subject: "The Mind and Its Body."
December 4—Subject: "Mind, Soul and Spirit."
December 18—Subject: "Mind and the Animal Nature."
January 1—Subject: "Will and Desire."
January 15—Subject: "The Transfer of Consciousness."
January 29—Subject: "Discipleship."
February 12—Subject: "Karma."
February 26—Subject: "Reincarnation."

The time and place of its meetings (8.30 P. M., at 80 Washington Square) have remained unchanged, but the increase in membership has necessitated a somewhat more formal conduct of the discussions than was previously employed. The topic of the evening is now presented in a fifteen-minute address by some member chosen to lead in its discussion. Five-minute talks then follow by others, each person present being asked to contribute, after which the subject is thrown open to general discussion in any of its phases. The meeting closes with a summary of all the views presented. The leaflet indicates that special interest is taken in the attempt to apply the subjects of discussion to the practical problems of discipleship and daily living.

THE CINCINNATI BRANCH opened its season of active work most auspiciously on September 28th, having moved their meeting place from the Congregational Church, where they were so long and hospitably accommodated, to a new home of their own,—Hall D, Odd Fellows Temple. Public meetings are held every Tuesday evening at eight o'clock, and cover a wide variety of subjects, as will be seen from their syllabus.

Sept. 28—What About Theosophy?
Oct. 5—The Practical Theosophical Life.
" 12—Is there a Divinity which Shapes Our Ends?
" 19—Man's Relation to the Kingdoms Below.
" 26—Civilization.
Nov. 2—Occultism and Theosophy.
" 9—Man's Relation to the Universe.
" 16—The Lost Word.
" 23—Is Man Immortal?
Nov. 30—Earth, a School.
Dec. 7—Music.
" 14—Constitution of Man.
" 21—To be announced.
Jan. 4—Values.
" 11—What is the Goal?
" 18—The Sally Beauchamp Case.
" 25—The True Altruist.
Feb. 1—To be announced.
" 8—The Heart Doctrine.
" 15—Neo-Platonism.
" 22—George Washington.

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Mar. 1—A Message from Mars.
" 8—God in Man.
" 15—To be announced.
" 22—Joan of Arc.
" 29—Jacob Boehme.
Apr. 5—The Present Day Physician and Theosophy.
Apr. 12—The Mystics.
" 19—Successive Lives.
" 26—Herbert Spencer.
May 3—Progress of the Monads.
" 10—The Founders of Our Society.
" 17—To be announced.
" 23—Year's Review.

THE PACIFIC BRANCH at Los Angeles has also found it desirable to move into larger and more convenient quarters, and has rented a room for this purpose over the Public Library. It reports a most promising opening of the winter's work, with sincere visitors and much interest in its papers and discussions. Our letter before us speaks particularly of the feeling of "collective individuality" which the Branch meetings impart.

At OCEANO, California, a new Branch has been established, and from all the centers on the Pacific coast there are reports of a most gratifying character.

The readers of *The Mysteries of Eleusis*, contributed from among the papers of the DENVER BRANCH to the last issue of this magazine, will not need to be told that there has been a steadily growing interest in the meetings of this Branch and that its papers and discussions are of an unusually high order. It is not large in numbers but has been an unfailing source of cheer and inspiration to all who come in contact with its work, so that many larger centers owe it a debt of gratitude which they are quick to acknowledge.

Turning from America to England we find the same hopeful outlook. The LONDON LODGE is continuing, with unbroken success, its fortnightly evening meetings in the large hall at Eustace Miles Restaurant, Chandos Street, where lectures have, so far, been given on the following subjects:

October 22—Immortality.
November 3—Occultism.
November 19—The Illusion of Matter.
December 3—The Art of Simplicity.
December 17—The Altar of Life.
December 31—What is Sin?

From the smaller centers in England, as from London, we continue to receive news of increasing attendance and of interest at the meetings of the Society. But more significant than any numerical increase is the great growth that is reported in the spirit of liberality and open-mindedness in the religious and intellectual movements throughout the country. To quote from a South Shields correspondent, "There is a general change. I myself have had the honour of giving, by special request at the Wesleyan Institute, a lecture on the Soul and its Immortality, . . . and many of its students consider that theosophy is helpful to them as Bible scholars. In fact, the whole community is broadening." To cause, or help to cause, such a result as this is truly a "T. S. Activity"; and the spirit which it engenders enables a Wesleyan Minister to refer from his pulpit to the "noble philosophy of Buddhism and the ancient doctrine of reincarnation," in a way that would have been impossible a few years ago, and which does much to remove the barriers of sectarianism.

We cannot close these notes without expressing our pleasure in the action recently taken by the previously independent society in Sweden, in reorganizing as THE SWEDISH NATIONAL BRANCH OF THE THEOSOPHICAL SOCIETY, thus cementing still more closely the bond of comradeship which has proved so mutually helpful to students both in Sweden and America. With this step of the Swedish Society the reconsolidation of the different national bodies has been completed and the Theosophical Society unified in organization as in aim. It must be a matter of general congratulation to see all its national limitations removed and the universal character of the theosophic brotherhood so firmly established. M.

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NOTES AND COMMENTS

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Religious Education in America.

ABOUT a year ago there appeared in one of the magazines a series of articles with the startling and sensational title: "Blasting at the Rock of Ages." The writer maintained, and with a great show of evidence supported his contention, that not only was religion not taught in the great universities of America, but that there was taught in many of them a very positive irreligion, methodical, insistent, disintegrating. The names of distinguished professors were given, with passages of their teaching, in an effort to show that there existed a dominant and growing tendency in these, the highest seats of learning in our land, to undermine religious belief, to ignore religious training, to cut the bonds of religious control and let the primal savage within us go forth free to work his will.

As was to be expected, these articles called forth comment from many directions, and, very markedly, from leaders of the Roman Catholic Church. Cardinal Gibbons, head in this country of the Roman Church, wrote thus, in *The New York Times* in last September: "Most may imagine my regret and pain at the trend of education today away from religion, as portrayed not only by the effects as recorded in the columns of our daily press, where murders, thefts, divorces, lies, stick thickly as currants in our Christmas plum pudding, but also by Mr. Boice's articles, where one of the immediate causes seems to be unveiled—irreligious, materialistic education in our higher schools." Cardinal Gibbons suggests a remedy: "The little child that is familiar with the Christian catechism is really more enlightened on truths that should come home to every rational mind than the most profound philosophers of pagan antiquity, or even than many of the so-called philosophers of our own times."

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....It would not, however, be fair to Cardinal Gibbons to leave the impression that he is narrow or dogmatic. On the contrary, he is as liberal as he is eloquent: "Therefore," he says, "whatever lessons I have learned from reading, study, reflection, and experience, at home and abroad, during many years, more and more convince me of the need of religious teaching in our various institutions of education. Year cries to year as they pass me by, example to example, sin to sin; all write in flaming letters the one deep need, the one panacea, the most universal and far-reaching remedy for our bleeding body politic, our sin-sick motherland: 'Let religion in the schools.' And when I say religion, I mean religion—not sentimentality, not philanthropy, not haze, not dreams, but religion; deep, high, supernatural, practical. That this can be done and not offend the particular beliefs of each reasonable group of believers, I think to be possible, practicable. God grant that America may soon see the dawn of this happy day!"

Cardinal Gibbons further shows his liberalism by quoting in defence of his plea, not a Catholic doctor of theology, but the Protestant historian, Guizot, from whose writing he takes the following forcible passage: "In order," says Guizot, "to make proper education truly good and socially useful, it must be fundamentally religious. . . . It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise, to be restricted to a certain place or a certain hour; it is a faith and a law which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence upon our mind and our life."

Let us frankly admit the truth of very much of what Cardinal Gibbons has to say. But let us at the same time do what he does not do, in this article at least: let us inquire why it is that our public schools and universities do not impart such religious education as he would wish to see there, and as he rightly declares to be in many ways most needful. Mr. Oscar Straus, in his study of Religious Toleration in America, makes it sufficiently clear that the groups of exiles who came to this country to escape from religious persecution and oppression were very far indeed from bringing with them the full-fledged theory and practice of religious toleration. That was no idea of the seventeenth century, nor of a great part of the eighteenth, and there are chapters in the early history of the American colonies, especially in the persecution of the Quakers, which are as discreditable and shameful in principle as St. Bartholemew's mas-

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sacre, or the Sicilian vespers, or the Penal Laws in eighteenth century Ireland, though they may have been less dramatic and spectacular.

Doubtless it was the consideration of these sad facts and experiences which led the Fathers, in framing the Constitution and laws of the United States, to work for a toleration so complete that it amounted to secularism; to exclude, expressly and explicitly, the presence or possibility of a State religion, and therefore, by implication, the presence or possibility of any particular religious system in public schools or universities maintained by public funds. Without doubt the absence of religious teaching in American schools and universities, which Cardinal Gibbons so eloquently deplores, is due to the exclusion of any particular religious system from the American State and Constitution; and this in turn is due to a reaction against the bigotry and intolerance of those lands which had both a State religion, and organized religious instruction in schools and universities alike.

That the problem is not a simple one, is evident from a consideration of the fact that France, which had a State religion and general religious education in schools and universities, has found it desirable to rid herself of both; of the first, by denouncing the Concordat which the first Napoleon made with the Pope; and of the second, by banning, and even expelling the teaching orders, and by a consistent and well-thought-out crusade against the principles and influences which these teaching orders represent. It is the custom among those who agree with Cardinal Gibbons to speak of France as atheistic and anti-Christian, and to say that the Third Republic denounced the Concordat, and is fighting against religious education, because it is a government of Jews and Freemasons, bound by their sinister convictions to do everything that is possible to undermine the Christian faith.

Such a criticism of the cherished land of France is as blind as it is unjust; and so long as the friends of Cardinal Gibbons make such criticisms, shutting their eyes to the real causes and principles involved, so long must the system they uphold be combatted, so long must religion grievously suffer, not so much from those who are proclaimed its enemies, as through those who proclaim themselves its friends. The Roman Church has borne very heavily on the fair land of France, not because France is atheistic, for in reality the French genius is eminently religious and mystical, but rather because the Roman Church has obstinately maintained the eminently un-Christian principles of persecution for belief, and of intellectual des-

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potism. This is why, in spite of the high inspiration and holiness of many within that Church, the clear and critical spirit of France, as Georges Clemenceau calls it, will continue to fight, and must continue to fight, against the Roman system; and this is why, in so fighting, the genius of France is battling for true religion and for the truest liberty of mankind.

Again, if Cardinal Gibbons exclaimed that the teaching in our higher schools and universities is not only not religious, but is even anti-religious, it is our duty, in the interest of truth and justice, to say that, if much of the science of our day be indeed anti-religious, the burden of blame must lie, not on the creators of that science alone, but also, and in far heavier degree, on those powers in the Roman Church which, for centuries, fought so bitterly against science, the powers which compelled Galileo to degrade his genius with a lie, the powers which burned Giordano Bruno and so many more, true philosophers and men of science. Jerusalem which stoned the prophets, and crucified the greatest of the prophets, handed on a fatal legacy to Rome, an evil legacy of bigotry and persecution; and, if Cardinal Gibbons laments the effects of irreligious teaching, let him more deeply lament the cause, and, with what remains to him of life and power and eloquence, let him set himself to extirpate that cause, where it really exists, in the Roman system, in the Vatican.

But there have been other systems of religious teaching, not directed by the Vatican. How has it fared with these? Take, for instance, the university of Oxford, with its lovely spirit of light, and mellow wisdom, its gracious life of urbanity and charm. There can be no doubt that Oxford owes very much, indeed overwhelmingly the greater part of its genius, to the careful and exclusive fostering there of a single religious system, the doctrine and discipline of the Anglican Church. And we, who are used to the latitude and laxity of American universities hardly realise how greatly the Anglican system dominates Oxford; and how heavy that dominance sometimes was; as, let us say, in the days when Pusey was suspended and Newman was exiled, though they venerated and gave their lives to the Anglican Church.

Newman developed his ideals of university life at Oxford; and, in writing of The Idea of a University, it is evident that he is tinged and saturated with the Oxford spirit, even when he is speaking avowedly of the Church of Rome. Writing in 1852, Newman expressed himself thus: "What is the reason contemplated by the Holy See in recommending just now to the Irish Hierarchy the establishment of a Catholic University? Has the Supreme Pontiff recommended

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it for the sake of the Sciences, which are to be the matter, and not rather of the Students, who are to be the subjects, of its teaching? Has he any obligation or duty at all towards secular knowledge as such? Would it become his Apostolical Ministry, and his descent from the Fisherman, to have a zeal for the Baconian or other philosophy of man for its own sake? Is the Vicar of Christ bound by office or by vow to be the preacher of the theory of gravitation, or a martyr for electro-magnetism? Would he be acquitting himself of the dispensation committed to him if he were smitten with an abstract love of these matters, however true, or beautiful, or ingenious, or useful? Or rather, does he contemplate such achievements of the intellect, as far as he contemplates them, solely and simply in their relation to the interests of Revealed Truth? Surely, what he does he does for the sake of Religion; if he looks with satisfaction on strong temporal governments, which promise perpetuity, it is for the sake of Religion; and if he encourages and patronizes art and science, it is for the sake of Religion. He rejoices in the widest and most philosophical system of intellectual education, from an intimate conviction that Truth is his real ally, as it is his profession; and that Knowledge and Reason are sure ministers to Faith."

These are fair words, full of the enthusiasm of the recent convert. But we are not freed from our misgiving when we find exactly what it is that Newman meant by Revealed Truth. He makes this clear in many passages; as, for instance, such a passage as this in the same treatise: "Ecclesiastical authority, not argument, is the supreme rule and the appropriate guide for Catholics in the matter of religion. It has always the right to interpose, and sometimes, in the conflict of parties and opinions, it is called on to exercise that right. It has lately exercised it in our own instance; it has interposed in favour of a pure University system for Catholic youth, forbidding compromise or accommodation of any kind. Of course its decision must be heartily accepted and obeyed, and that the more, because the decision proceeds, not simply from the Bishops of Ireland, great as their authority is, but the highest authority on earth, from the Chair of St. Peter."

So that the Bishop of Rome, or rather the small group of Italian and Spanish ecclesiastics who inspire the policy of the Vatican, would become supreme and absolute arbiters in such a University, laying down the law, not only in matters of faith and morals, in Biblical studies and theology, but also, no doubt, in history and philosophy, in astronomy and biology, or, as Newman himself rather satirically says, in electro-magnetism and the theory of gravitation. Newman doubtless forgot that the Roman Church did, on one notable occasion,

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seek to lay down the law precisely in the matter of gravitation; to wit, in the case of the good and accommodating Galileo. This tilting at the solar system did not, it is true, compel the sun to revolve and the earth to stand still, but it did profoundly shake the faith of thinking men in the wisdom of allowing the Chair of St. Peter to dictate in questions of science, or philosophy, or education. And it is the reaction from this menace to all true liberty of mind and heart and soul that has made the State, the universities and public schools of America secularist and non-religious, as it has made France in appearance, though not in reality, atheistic. And the secularist reaction must and ought to continue, just so long as there is this danger of a tyrannous and despotic system stifling essential powers of the human soul, and thwarting human liberty, be it even the liberty to be damned.

This is the cause. As for the effect, one may say that secularist America has no monopoly or even any defined preponderance of murders, thefts and lies. One can even find these where Church domination and Church instruction have been most absolute; as in Spain, let us say, in the days of the Inquisition. There were murders enough, in spite of ecclesiastical dominance. And there was, stretched forth like a black garment across the land, the deadly evil of intolerance and persecution; to our thinking a deeper evil than secularism, and one more hurtful to the soul. The Pharisee, not the Publican, received the stern condemnation of the Master; and in many essential things the mantle of the Pharisee has fallen upon the doctors of Rome. In our view, their arrogant spirit of intellectual tyranny, as expressed, for instance, in the recent Syllabus, is a far greater barrier to religion, and more specifically to the pure teaching of Christ, than is the secular spirit of America, which shows itself in American life, and therefore in American universities and schools. For the reaction from intellectual tyranny is likely to be licence, materialism, atheism; while the reaction from a too secular spirit is certain to be a return to genuine religion.

There are many and most significant signs of this return already to be seen in American universities. We have three instances in mind, the more interesting because they represent quite different methods of approach. The first is in one of the Western Universities which is maintained by, and directly dependent on, the State in which it is placed, being in charter and government a State university. Under this charter, as we understand, the university, having a large grant of land from the State, is forbidden to erect any building exclusively devoted to religion, or to admit any religious services, on the university grounds. Nor is there any Chair of Theology,

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or any of the distinctive religious teaching for which Cardinal Gibbons or Cardinal Newman make such insistent and eloquent claims. From this point of view, then, the Western university we are considering is in the worst possible case. Indeed, some of its most eminent teachers were prominently quoted in the famous articles we have alluded to, with the title, "Blasting at the Rock of Ages." If Cardinal Gibbons be right, this university should be a center for the dissemination of murders, thefts and lies.

In reality, it is a benign and useful institution; and, more specifically, it shows many examples of a genuine religious spirit. And, for our purpose, the interesting thing is the way in which the religious situation is taking shape there, even within the circle of avowed secularism. This university is in a town of moderate size, in which there are churches of several denominations, Episcopal, Methodist, Presbyterian, Roman Catholic, among others. And each one of these churches is attended by a considerable number of students, who belong by birth to one or other denomination. Further, each of these churches makes special efforts, or takes special pains, to meet the needs of its student members, and comply with their desires and aspirations. Thus, one of the churches, the Methodist, has a special evening service for university men, on one Sunday in each month. Notices are sent to all the Methodist students, and special pains are taken to secure preachers, and to select topics, which will appeal to university students. These services are well attended by the students. Another denomination, this time the Episcopal, enjoys the co-operation of several university professors, who are churchmen, and also makes special efforts to instruct and help the students, many of whom regularly attend the services. The Roman Catholic Church has gone further, organizing a Catholic Club, with a large student membership, and with regular weekly meetings at which addresses are given. The spirit of this club is at once reverent and cordial, and it is under the kindly and effective guidance of a priest specially appointed for that purpose. In these and other ways, religious life is fostered in the university, without violation of its charter, and with no danger of bigotry or domination by any sect.

Another university has sought a remedy in a very different way, but in a way which is also a spontaneous reaction from extreme secularism. This university, being dependent on a foundation administered by trustees, and not a State institution, is not debarred from building religious edifices or holding religious services. It has, in fact, done both; and services are held daily in a consecrated building. More interesting, however, because more novel, is the attempt

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now being made to introduce the teaching of Religion, as a subject for regular lectures, for which university credit is given, just as for Philosophy or Psychology. This movement is due to the initiative of one of the professors, who is at once deeply religious, and deeply convinced that the problem of religious education cannot be solved along sectarian lines. So that it is hoped that there will be a course, or courses, on the Fundamentals of Religion, on the living force of religion, without dogmatic coloring, in such a way that the adherents of each denomination may find the essential principles of their faith strengthened and vivified, all purely sectarian questions being left in abeyance.

Another university has found yet another solution. In this case, it happens that the original impulse of the university was imparted by its founder, who was a member of the Society of Friends. This impulse therefore tended to reduce all religious exercises to the last degree of simplicity, and almost to exclude religious services, at least so far as they express themselves through an order of priests and the forms of ritual. At the same time, there remained, as in the Society of Friends, a genuinely religious spirit and a reverence for "the inner light." Quite recently, the students have themselves taken the matter in hand. Finding that the rather vague religious atmosphere we have indicated was not enough to supply the needs which they felt and realized, they set about organizing more formal services, held at a regular hour each Sunday evening, to conduct which distinguished preachers and teachers were invited; men generally, but not exclusively, in holy orders. These services are filling a consciously felt need. They are already being supplemented by classes for religious study, which are well attended, and the moving and directing forces continue to come through the students themselves. What is of high importance is, that both services and classes are non-sectarian, though they are specifically religious.

So that a solution to the condition of things which so distresses Cardinal Gibbons is being found. Indeed, we have been able to trace at least three different though equally effective solutions. And what is of high importance, and has indeed commended the consideration of this subject to us, is, that in each case the solution is in accordance with the Theosophic spirit, and is, indeed, an expression of the Theosophical method. In the first case, a number of denominations work harmoniously side by side, none of them seeking to dominate the university or the other religious bodies. They try to supply what the students need and want, rather than what some authority thinks they ought to want. And the religious life is

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furthered, side by side with the intellectual life, with recognition of the truth that free and unfettered play of the intellectual forces is an essential element of religious life, without which religious life can never develop beyond a certain narrow circle of devotion. In the second case we have described, the purpose and method are even more directly Theosophical, for what is the fundamental principle of religion, but Theosophy? And in the third we find expressed what is really the head and heart of Theosophy, the splendid and sacred principle of religious toleration, which allows each soul to live and grow in the creative and individual way which is its particular and unprecedented revelation of the Divine.

"A soldier rides cheerfully into the valley of death because he believes in his country, his leader, his flag. And, remember, whenever fear paralyzes your tongue, or drives you into dishonour, or crowds you into unclean company, it is only because you do not believe *in veracity, or purity, or honour. We hear certain persons praised as having 'the courage of their convictions.' But the courage is in the conviction, or else the conviction is not worthy of its name.*

"Again, a criterion of courage is solitude. The trial that tests its quality separates man from the supports of human sympathy. A great part of our Lord's sacrifice was its loneliness. We never come quite close to Him, 'till we show that utter independence of men. Just when he longed to draw and bind all hearts to him, then he must be forsaken,—not more solitary on the mountain-top at midnight than in the multitude at noonday. In all the personal confessions of the strong apostle we see nothing more pathetic than his 'No man stood by me.' There has been splendid intrepidity in the shock of armies and in the storm of the siege,—the courage of action,—but not the highest after all. There is a loftier and grander heroism than that. It is in the heroes that stand in common places and suffer single-handed, with no shout to cheer them, no ranks, no banners, no trumpets, nothing but the light, *and none to look on but God. Can you go straight on in the road when there is something rougher than rocks and colder than ice, alone, for Christ's sake? Then the accommodating and bargaining compromises of a supple society or a cringing church will have no peace, because they will have no power, like yours."*

F. D. HUNTINGTON.

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THEOSOPHY AND SECULAR LITERATURE.

I.

The Divine Comedy of Dante.

THE *Divine Comedy* has not escaped the fate of all poetic utterance. Many have accepted it as something local and literal, and have entirely lost its universal and spiritual import. They have gone to work analytically upon the body, thinking thus to touch the spirit which, however, eludes them. They have degraded spiritual ideas to the level of material facts. So that today the poem is not infrequently described as a narrative of the torments suffered after death by illustrious men and women, though such critics as Carlyle, Lowell and Norton, have given keys to its real meaning, and Longfellow, in the six sonnets prefatory to his translation of the *Divine Comedy*, has written words that should cause a "right about face" in the mind of the average reader. Longfellow hails the thirteenth century Italian thus:

> O Star of morning and of liberty!
> O bringer of the light!
> . . . .
> Forerunner of the day that is to be.

Notwithstanding the interpretations of these critics and translators, the average educated man is slow to surrender his preconceived opinion.

Longfellow, in the lines just quoted, gives the central idea of Dante's poem. Liberty (*libertà va cercando*) is the goal of the long journey there described. But the liberty Dante gained is not the uncertain "right of man" vociferously preached in the market-place; it is not unrestrained freedom of speech and action or the unhindered development of personality. It is, if one may re-word a classic phrase, the perfect freedom that results from service; it is the fruit of obedience to Truth. It is, in Whitman's accurate words, "the fusion and combination of the conscious will, or partial individual law, with those universal, eternal, unconscious ones, which run through all Time, pervade history, prove immortality, give moral purpose to the entire objective world, and the last dignity to human life." It is the surrender of the personal will, the desires of self, to the Eternal Will, *la sua voluntate,*

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the mighty ocean, whither tends
Whatever it creates and nature makes.

"The small old path that stretches far away" is Dante's subject. Studied for its spiritual significance the *Divine Comedy* appears not as a vision of death but a vision of life.

Dante, as other great poets, saw life both animate and inanimate, not as heterogeneous fragments, but as a whole, unity.

In that depth,
[I] Saw *in one volume* clasp'd of love, whate'er
The universe unfolds; all properties
Of substance and of accident, beheld,
Compounded, yet one individual light
The whole.

And whereas the average man lives "in succession, in division, in parts, in particles," and sees "the world piece by piece as the sun, the moon, the animal, the tree," Dante lives in the timeless and spaceless region of Eternity, and looks upon the *whole*—of which the fragmentary objective universe is the shining parts—God, the Soul.

He who moveth everything
Doth penetrate the universe, and shine
In one part more and in another less.

To suggest the invisible, immaterial, spiritual Essence of God, the poet uses as symbol a Point of Light, for, by geometrical definition, a point has place without length, breadth or thickness. This geometrical symbol then happily leads to a metaphor from nature. The Point of Light is the Sun, centre and source of nature. Around that symbol the great poem is superbly constructed. Dante pictures human life in three different relations to the central Sun. Firstly, there are bodies that reflect wholly the Sun's light; these are the saints who have renounced their own will to live in the peace of His Will. That renunciation makes Paradise of life. Then there are those who only partially and intermittently reflect the Sun's rays, and dwell sometime in shadow. This is the life of Purgatory, the condition of those who are striving to bring their vagrant will into conformity with Holy Law—those in whom the spiritual man has come to birth and is painfully growing toward full stature, whose lives are, consequently, full of the sword (peace reigns only in Paradise, the realm of the Heavens). Lastly, there are those who reflect no Light, who dwell in utter darkness. This is the infernal condition of the psychical life—the dark womb in which the Holy Spirit has wrought no miracle; Hell, the intellectual and emotional state of ungoverned desire. From darkness to Light, from sin to

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salvation, from bondage to liberty, from Hell to Heaven, that is Dante's history of man.

The poem opens by picturing the awakening of man's spiritual nature symbolised throughout the poem under the figure of the poet himself. The soul awakes to find itself lost in the savage forest of the world; it is full of dismay, and remembers only that it strayed away in a moment of sleepy dulness. The situation thus pictured is one made familiar by many writers since Dante's time, notably by Wordsworth in the "Ode on Immortality." Earth, writes Wordsworth, spreads before man's eyes "pleasures of her own," the many things attainable by ambition, and in starting her foster-child toward some goal of individual desire, she causes him to forget his true treasure, his high origin, "the imperial palace whence he came," and to look upon himself not as a child of God, a pilgrim of Earth, but as a true child of Earth. This unhappy state of contentment continues until the "obstinate questionings of sense and outward things" arouse from its slumber the real, spiritual man. The real man looks away from earth to the "immortal sea" that brought him thither, closes his ears to the noisy centuries, and opens them to the Voice of Eternal Silence. What Wordsworth passes over in a few lines, the growth of the inward faculties that make

> Our noisy years seem moments in the being
> Of the eternal Silence,

is the subject of the Italian epic. In the *Divine Comedy* when the spiritual nature is brought to a sense of its exile, it turns from the dread forest, and beholds shining upon a mountain top the Sun,

> Who leads all wanderers safe through every way.

Joyfully it begins the ascent of the mountain toward the Sun's imperial palace, but is checked upon its first steps by three ravening beasts that rush out for prey, a leopard, a lion, and a wolf. The beasts symbolise the character of the perverted physical and psychical natures which hinder the flight of the spirit toward its Source. They represent inconstancy—the restlessness of the intellect and emotions, violence—the destructive disregard of others in pursuit of one's own ambition, and cunning—the deliberate contriving in cool blood to accomplish those selfish ends which heated violence often misses. So dire is the aspect of the beasts that Dante falters in his ascent, and falls back where the Sun is silent. Then there moves to his rescue over the plain a human figure that declares itself to be Vergil; he comes sent by Beatrice to aid the wretched man threatened by savage beasts. James Russell Lowell pointed out in 1872 that Beatrice personifies "that *Theosophy* which enables man to see God and to be mystically united with him even in the flesh." She is the Wisdom of God, and Vergil, her obedient servant, is human reason —

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DANTE AND BEATRICE. FROM BOTTICELLI'S DRAWING

Beatrice personifies "that Theosophy which enables man to see God and to be mystically united with Him even in the flesh."

James Russell Lowell, 1871.

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understanding. Vergil is unable by his power alone to succor Dante; his abode is within the domain of Hell. But at the command of Beatrice he can issue from the lurid dwelling place, and by using her name as password when his progress through the higher region is challenged he is able to perform his service and prepare Dante for receiving instruction immediately from Beatrice herself. The veil of allegory is very thin. The help that Vergil gives represents the power of the intellect when guided by the higher spiritual nature while the infernal abode suggests the impotence of the unilluminated mind,

> That Almighty King, (Vergil says)
> Who reigns above, a rebel to his law
> Adjudges me, and therefore hath decreed
> That, to his city, none through me should come.

Vergil informs Dante that he shall indeed travel Sunward, but that the way thereto is different from what Dante thinks—that first he must enter the infernal shadows and gain experience of the lost folk. One recalls here the words of another teacher: "All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted." From the horror of Hell, Vergil will guide his pupil along the steep sides of the mountain of Purgatory, but only Beatrice can lead him through the fair realms of Light. Following close in the footsteps of his master, Dante enters the woful city.

In the cantos of the Inferno the average reader finds only local, concrete, material things. The devout Christian reads the Inferno shuddering at the physical torments that may yet punish his shortcomings and misdoings. But Dante's imagination is not devising bodily sufferings for the dead. He is describing the real inward condition of those who are living separate from God—a condition that the world does not see. The lamentations and wailings and anguish are suggestive and figurative. A few examples will clearly prove that the poet is vividly describing living men and women. Thus the lustful are swept along by rushing winds symbolic of the fierce gusts of passion. Gluttons are immersed in mire. Misers are pushing great sacks of gold, pushing with their breasts; and the impact of the sack upon the breast has hardened the heart into a callous lump of flesh. Murderers stand in a river of boiling blood the depth of which increases with the number of men slain. Flatterers are plunged into human ordure. Hypocrites pace wearily in brave gilded hoods; but the hoods are really leaden, and bear heavily upon the brows. Traitors lie fixed in ice; for in a traitor human instincts are frozen. The journey through this woful land makes the first division of the epic.

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Various tongues,
Horrible languages, outcries of woe,
Accents of anger, voices deep and hoarse,
With hands together smote that swell'd the sounds,
Made up a tumult, that forever whirls
Round through that air with solid darkness stain'd,
Like to the sand that in the whirlwind flies.

Heroes and dames of antiquity and of Christian countries reply to the travellers' questions. The meetings with Francesca, with Cavalcante, with Ulysses, with Ugolino, show the poet as an artist who plays with master hand upon the keys of pity and fear.

When the spirit has ended the first stage of the path, what has it accomplished? The answer is found in the first canto of the *Purgatorio*—in the two symbolic rites performed by Vergil at the foot of the mountain. Dante is girt with the reed of humility and the tearstains are washed from his cheeks. That is, he has killed out all sense of separateness, and his eyes have become incapable of tears at sight of desperate wickedness. He has passed through foul places with no Pharisaic sense of self-righteousness, and unperturbed by sufferings that cause others to call God unjust. The words must be recalled that Dante saw painted on the portal of Hell:

Justice incited my sublime Creator;
Divine Omnipotence created me,
The highest Wisdom and the primal Love

In the girding with the reed I thus find a picturesque symbol that implies perfect practice by the disciple of the rule given by another teacher than Vergil for pilgrims along the path—the rule that is worded thus: "Kill out all sense of separateness. Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire." When Dante reaches Purgatory, therefore, he is ready for discipleship, and he crosses the threshold in canto nine. From that point, onward through this

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division, he stands from time to time, for a moment, in the presence of Angels. At the top of the mountain, when Vergil ends his service, Dante enters another stage of discipleship, and, with Beatrice as guide, advances upon a path "which leads out of all human experience, and, which is utterly beyond human perception or imagination." The mount of Purgatory is the Hall of Learning. Purgatory as distinguished from Hell is the place of discipline. The sufferings of Hell suggest humanity "unredeemed" whereas the sufferings of Purgatory are penances willingly incurred because the disciple knows that the discipline will bring him eventually to God. The sins disciplined in Purgatory are identical with those pictured in the Inferno. At the gate of Purgatory the Angel Warder with sword point inscribes seven times on Dante's brow the letter *P* (for *peccatum*, sin)—the seven deadly sins that are to be purged. The difference between Hell and Purgatory is briefly this: in Hell, men are content with their sins; in Purgatory, they are content with Karmic suffering that finally frees from sin. In the ninth canto is one of the poet's finest pieces of suggestion. As Vergil and Dante enter the portal the gate creaks loudly on rusty unused hinges: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The narrative presents the ledges of the mountain as vividly as it has done the pits of Hell. Thus, the proud are bent to the ground under huge rocks borne painfully on the back, and as they creep along they gaze upon examples of meekness traced upon the path they tread. The envious have their eyelids sewed together with wire because they have looked wrongfully upon the possessions of others. Gluttons pass under fragrant trees that offer their fruit for eating; but that gratification of appetite is forbid. The lustful stand in a fire that burns away their impurities.

When the seventh Angel has brushed his wing across Dante's brow, the teacher and his pupil come out into a lovely garden where Vergil gives his last directions to his ward:

> Both fires, my son,
> The temporal and eternal, thou hast seen;
> And art arrived, where of itself my ken
> No further reaches. I, with skill and art,
> Thus far have drawn thee. Now thy pleasure take
> For guide. Thou hast o'ercome the steeper way,
> O'ercome the straiter. Lo! the sun, that darts
> His beam upon thy forehead: lo! the herb,
> The arborets and flowers, which of itself
> This land pours forth profuse. Till those bright eyes
> With gladness come, which, weeping, made me haste
> To succor thee, thou mayest or seat thee down,
> Or wander where thou wilt. Expect no more

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Sanction of warning voice or sign from me,
Free of thy own arbitrement to chuse,
Discreet, judicious. To distrust thy sense
Were henceforth error. I invest thee then
With crown and mitre, sovereign o'er thyself.

Libero, dritto, e sano e il tuo arbitrio (free, upright and sane is thine own free-will): these last words of Vergil seem to indicate that the quest is ended and liberty attained. For when man can choose only good he is not the slave of desire. Yet a whole section, the *Paradiso,* follows after this apparent end of the journey. The overlordship of himself with which Vergil invests Dante, Dante retains for a moment only. The one act of his freed free-will is to undertake a new journey, to enter upon a new way, to submit to new obedience the guiding of Beatrice. What is this new experience of the soul?

The lovely plain that forms the top of the mountain of Purgatory is the Garden of Eden, the beautiful old symbol of the pristine innocency of human nature, the Earthly Paradise, home of Adam and Eve, the physical and psychical natures. Through the weakness of the psychical nature the Garden has been lost, and man has been able to win his way back thereto from exile and sweat in the desert only through the interposition of Beatrice (Wisdom of God) who has been stirred to action by the Blessed Virgin (Mercy of God). The poet describes the Earthly Paradise with exquisite art. Gentle airs carry sweet odors from flowers; pellucid streams murmur over clearer agates, and feathered quiristers sing joyous lays. But this lovely garden is empty; it is no one's dwelling place. And rightly so! For this spot is only an earthly, a psychical Paradise. When man after long discipline has regained the early home of his innocence he has new aspirations unknown before the Fall; his free-will cannot choose there to dwell contentedly; he must pass on to new and greater glories, he must mount higher than the sun, to the country

far beyond the stars,

Not an Earthly but a Celestial Paradise is the new goal, and thither only Beatrice can guide.

With splendor, attended by ministers and messengers of life eternal she advances along the silver streams of the garden,

In a cloud
Of flowers, that from those hands angelic rose,
And down within and outside of the car
Fell showering, in white veil with olive wreathed,
A virgin in my view appear'd beneath
Green mantle, robed in hue of living flame.

An attendant performs a second ablution for Dante, corresponding to the bathing of his cheeks by Vergil, and then Beatrice uncovers the veiled beauty of her face.

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O splendor!
O sacred light eternal! who is he
So pale with musing in Pierian shades,
Or with that fount so lavishly imbued,
Whose spirit should not fail him in the essay
To represent thee such as thou didst seem,
When under cope of the still-chiming heaven
Thou gavest to open air thy charms reveal'd?

Her eyes are emeralds. By fastening his own eyes upon hers Dante receives power to mount with her to the new realm of the heavens, the Kingdom of God.

Because it represents the Kingdom of Heaven, the last section of Dante's poem is the one readers least often enter. Even Carlyle who apprehends the scope and bearing of the entire work finds the *Paradiso* almost unintelligible, "inarticulate music." The poet himself warns his readers not to follow thoughtlessly into this new realm.

All ye, who in small bark have following sail'd,
Eager to listen, on the adventurous track
Of my proud keel, that singing cuts her way,
Backward return with speed, and your own shores
Revisit; nor put out to open sea,
Where losing me, perchance ye may remain
Bewilder'd in deep maze. The way I pass,
Ne'er yet was run; Minerva breathes the gale;
Apollo guides me; and another Nine,
To my rapt sight, the arctic beams reveal.
Ye other few who have outstretch'd the neck
Timely for food of angels, on which here
They live, yet never know satiety;
Through the deep brine ye fearless may put out
Your vessel; marking well the furrow broad
Before you in the wave, that on both sides
Equal returns. Those, glorious, who pass'd o'er
To Colchos, wonder'd not as ye will do,
When they saw Jason following the plough.

The *Paradiso* indeed offers the bread of angels on which one lives nor ever knows satiety. Paradise is peace that passes understanding; it is therefore difficult to present in terms of the understanding. Those who make this section of the poem their nourishment enter as in the Eucharist into communion with the Divine and Eternal; they kneel in the Real Presence. But they cannot talk of their experience. So that the deeper import of this closing section can scarcely be brought out from its Holy Silence. The poet uses one symbol from beginning to end—Light. One might enumerate the forms taken by Light in the planets and stars, but that enumeration would

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not disclose the celestial radiance, and would be disappointing alike to those familiar with the poem and to those who are unfamiliar. Perhaps it is Nature's law that her Holiest things should be "Open Secrets," accessible, but, with difficulty communicable.

> One universal smile it seem'd of all things;
> Joy past compare; gladness unutterable;
> Imperishable life of peace and love;
> Exhaustless riches, and unmeasured bliss.

As Beatrice and Dante mount from sphere to sphere her beauty increases, and the poet's task, to suggest its radiance, grows heavier and heavier.

> Now were all
> Those tongues to sound, that have, on sweetest milk
> Of Polyhymnia and her sisters, fed
> And fatten'd; not with all their help to boot,
> Unto the thousandth parcel of the truth,
> My song might shadow forth that saintly smile,
> How merely, in her saintly looks, it wrought.
> And, with such figuring of Paradise,
> The sacred strain must leap, like one that meets
> A sudden interruption to his road.
> But he, who thinks how ponderous the theme,
> And that 'tis laid upon a mortal shoulder,
> May pardon, if it tremble with the burden.

Finally, in the Empyrean, he gives over the endeavor to depict a single ray of her splendor, and acknowledges his power vanquished by his theme.

> Mine eyes did look
> On beauty, such, as I believe in sooth,
> Not merely to exceed our human; but,
> That save its Maker, none can to the full
> Enjoy it. At this point o'erpower'd I fail;
> Unequal to my theme; as never bard
> Of buskin or of sock hath fail'd before.

In the Empyrean the sacred poem closes with two visions. First, Dante sees the saints as living jewels mingled in an effulgent river.

> I look'd;
> And, in the likeness of a river, saw
> Light flowing, from whose amber-seeming waves
> Flash'd up effulgence, as they glided on
> 'Twixt banks, on either side, painted with spring,
> Incredible how fair: and, from the tide,
> There ever and anon, outstarting, flew
> Sparkles instinct with life; and in the flowers
> Did set them, like to rubies chased in gold.

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In the second vision the saints have become petals of a great white rose, while in and out among the petals alight the Holy Angels:

> Meanwhile,
> That other host, that soar aloft to gaze
> And celebrate his glory, whom they love,
> Hover'd around; and, like a troop of bees,
> Amid the vernal sweets alighting now,
> Now, clustering, where their fragrant labor glows,
> Flew downward to the mighty flower, or rose
> From the abundant petals, streaming back
> Unto the steadfast dwelling of their joy.
> Faces had they of flame, and wings of gold:
> The rest was whiter than the driven snow.

Dante is led to the yellow centre of the rose whence he looks up toward Beatrice who has taken her place as a petal; whence, also, he directs to her his last words, a prayer of praise and thanksgiving.

> O lady! Thou in whom my hopes have rest;
> Who, for my safety, hast not scorn'd, in hell
> To leave the traces of thy footsteps mark'd;
> For all mine eyes have seen, I to thy power
> And goodness, virtue owe and grace. Of slave,
> Thou hast to freedom brought me: and no means,
> For my deliverance apt, hast left untried.
> Thy liberal bounty still toward me keep:
> That, when my spirit, which thou madest whole,
> Is loosen'd from this body, it may find
> Favor with thee.

As he gazes upward from the rose he becomes aware of a new Light dawning upon him, so splendid, that he must hold his eyes steadfast upon that radiance in order that by receiving its Light he may endure its Light. As his power of vision grows stronger he perceives the Light as a great Circle hovering above the rose and floating around it.

> O eternal light!
> Sole in thyself that dwell'st; and of thyself
> Sole understood, past, present, or to come.

It is the Wheel of Eternity—self-existent Eternity!

> Here vigor fail'd the towering fantasy:
> But yet the will roll'd onward, like a wheel
> In even motion, by the love impell'd,
> That moves the sun in heaven and all the stars.

C. C. C.

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PATANJALI'S YOGA SUTRAS.*

TRANSLATED WITH A COMMENTARY

BY

CHARLES JOHNSTON.

THE first book of Patanjali's Yoga Sutras, which we have already completed, is called the Book of Spiritual Consciousness. The second book, which we now begin, is the Book of the Means of Soul Growth. And we must remember that soul growth here means the growth of the realization of the spiritual man, or, to put the matter more briefly, the growth of the spiritual man, and the disentangling of the spiritual man from the wrappings, the veils, the disguises laid upon him by the mind and the psychical nature, wherein he is enmeshed, like a bird caught in a net.

The question arises: By what means may the spiritual man be freed from these psychical meshes and disguises, so that he may stand forth above death, in his radiant eternalness and divine power? And the second book of Patanjali's Yoga Sutras sets itself to answer this very question, and to detail the means in a way entirely practical and very lucid, so that he who runs may read, and he who reads may understand and practise.

TRANSLATION OF BOOK II.

1. The practices which make for union with the Soul are: fervent aspiration, spiritual reading, and complete obedience to the Master.

The word which I have rendered "fervent aspiration" means primarily "fire"; and, in the Eastern teaching, it means the fire which gives life and light, and at the same time the fire which purifies. We have, therefore, as our first practice, as the first of the means of spiritual growth, that fiery quality of the will which enkindles and illumines, and, at the same time, the steady practice of purification, the burning away of all known impurities. Spiritual reading is so universally accepted and understood, that it needs no comment. The very study of Patanjali's Sutras is an exercise in spiritual reading, and a very effective one. And so with all other books of the soul. Obedience to the Master means, that we shall make the will of the Master our will, and shall conform in all ways to the will of the Divine, setting aside the wills of self, which are but psychic distortions of the one Divine Will. The constant effort to obey in all the ways we know and understand, will reveal new ways

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and new tasks, the evidence of new growth of the soul. Nothing will do more for the spiritual man in us than this, for there is no such regenerating power as the awakened spiritual will.

2. Their aim is, to bring soul-vision, and to wear away barriers.

The aim of fervor, spiritual reading and obedience to the Master, is, to bring soul-vision, and to wear away barriers. Or, to use the phrase we have already adopted, the aim of these practices is, to help the spiritual man to open his eyes; to help him also to throw aside the veils and disguises, the enmeshing psychic nets which surround him, tying his hands, as it were, and bandaging his eyes. And this, as all teachers testify, is a long and arduous task, a steady up-hill fight, demanding fine courage and persistent toil. Fervor, the fire of the spiritual will is, as we said, two-fold: it illumines, and so helps the spiritual man to see; and it also burns up the nets and meshes which ensnare the spiritual man. So with the other means, spiritual reading and obedience. Each, in its action, is two-fold, wearing away the psychical, and upbuilding the spiritual man.

3. These are the barriers: the darkness of unwisdom, self-assertion, lust, hate, attachment.

Let us try to translate this into terms of the psychical and spiritual man. The darkness of unwisdom is, primarily, the self-absorption of the psychical man, his complete preoccupation with his own hopes and fears, plans and purposes, sensations and desires, so that he fails to see, or refuses to see, that there is a spiritual man; and so doggedly resists all efforts of the spiritual man to cast off his psychic tyrant and set himself free. This is the real darkness; and all those who deny the immortality of the soul, or deny the soul's existence, and so lay out their lives wholly for the psychical, mortal man and his ambitions, are under this power of darkness.

Born of this darkness, this psychic self-absorption, is the dogged conviction that the psychic, personal man has separate, exclusive interests, which he can follow for himself alone; and this conviction, when put into practice in our life, leads to contest with other personalities, and so to hate. This hate, again, makes against the spiritual man, since it hinders the revelation of the high harmony between the spiritual man and his other selves, a harmony to be revealed only through the practice of love, that perfect love which casts out fear.

In like manner, lust is the psychic man's craving for the stimulus of sensation, the din of which smothers the voice of the spiritual man, as, in Shakespeare's phrase, the cackling geese would drown the song of the nightingale. And this craving for stimulus is the fruit of weakness, coming from the failure to find strength in the primal life of the spiritual man.

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Attachment is but another name for psychic self-absorption; for we are absorbed, not in outward things, but rather in their images within our minds; our inner eyes are fixed on them; our inner desires brood over them; and so we blind ourselves to the presence of the prisoner, the enmeshed and fettered spiritual man.

4. The darkness of unwisdom is the field of the others. These barriers may be dormant, or worn thin, or expanded.

Here we have really two sutras in one. The first has been explained already: in the darkness of unwisdom grow the parasites, hate, lust, attachment. They are all outgrowths of the self-absorption of the psychical self.

Next, we are told that these barriers may be either dormant, or expanded, or worn thin. Faults which are dormant will be brought out through the pressure of life, or through the pressure of strong aspiration. Thus expanded, they must be fought and conquered, or, as Patanjali quaintly says, they must be worn thin,—as a veil might, or the links of manacles.

5. The darkness of ignorance is: holding that which is unenduring, impure, full of pain, not the soul, to be eternal, pure, full of joy, the soul.

This we have really considered already. The psychic man is unenduring, impure, full of pain, not the soul, not the real Self. The spiritual man is enduring, pure, full of joy, the real Self. The darkness of unwisdom is, therefore, the self-absorption of the psychical, personal man, to the exclusion of the spiritual man. It is the belief, carried into action, that the personal man is the real man, the man for whom we should toil, for whom we should build, for whom we should live. This is that psychical man of whom it is said: he that soweth to the flesh, shall of the flesh reap corruption.

6. Self-assertion comes from thinking of the Seer and the instrument of vision as forming one self.

This is the fundamental idea of the Sankhya philosophy, of which the Yoga is avowedly the practical side. To translate this into our terms, we may say that the Seer is the spiritual man; the instrument of vision is the psychical man, through which the spiritual man gains experience of the outer world. But we turn the servant into the master. We attribute to the psychical man, the personal self, a reality which really belongs to the spiritual man alone, and so, thinking of the quality of the spiritual man as belonging to the psychical, we merge the spiritual man in the psychical; or, as the text says, we think of the two as forming one self.

7. Lust is the resting in the sense of enjoyment.

This has been explained again and again. Sensation, as, for example, the sense of taste, is meant to be the guide to action; in

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this case, the choice of wholesome food, and the avoidance of poisonous and hurtful things. But if we rest in the sense of taste, as a pleasure in itself; rest, that is, in the psychical side of taste, we fall into gluttony, and live to eat, instead of eating to live. So with the other great organic power, the power of reproduction. This lust comes into being, through resting in the sensation, and looking for pleasure from that.

8. Hate is the resting in the sense of pain.

Pain comes, for the most part, from the strife of personalities, the jarring discords between psychic selves, each of which deems itself supreme. A dwelling on this pain breeds hate, which tears the warring selves yet further asunder, and puts new enmity between them, thus hindering the harmony of the Real, the reconciliation through the soul.

9. Attachment is the desire toward life, even in the wise, carried forward by its own energy.

The life here desired is the psychic life, the intensely vibrating life of the psychical self. This prevails even in those who have attained much wisdom, so long as it falls short of the wisdom of complete renunciation, complete obedience to each least behest of the spiritual man, and of the Master who guards and aids the spiritual man.

The desire of sensation, the desire of psychic life, reproduces itself, carried on by its own energy and momentum; and hence comes the circle of death and rebirth, death and rebirth, instead of the liberation of the spiritual man.

10. These subtle barriers are to be removed by a counter-current.

The darkness of unwisdom is to be removed by the light of wisdom, pursued through fervor, spiritual reading of holy teachings and of life itself, and by obedience to the Master.

Lust is to be removed by pure aspiration for spiritual life, which, bringing true strength and stability, takes away the void of weakness which we try to fill by the stimulus of sensations.

Hate is to be overcome by love. The fear that arises through the sense of separate, warring selves is to be stilled by the realization of the One Self, the one soul in all. This realization is the perfect love that casts out fear.

11. Their active turnings are to be removed by meditation.

Here is, in truth, the whole secret of Yoga, the science of the soul. The active turnings, the strident vibrations, of selfishness, lust and hate are to be stilled by meditation, by letting heart and mind dwell in spiritual life, by lifting up the heart to the strong, silent life above, which rests in the stillness of eternal love, and needs no harsh vibration to convince it of true being.

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12. The burden of bondage to sorrow has its root in these barriers. It will be felt in this life, or in a life not yet manifested.

The burden of bondage to sorrow has its root in the darkness of unwisdom, in selfishness, in lust, in hate, in attachment to sensation. All these are, in the last analysis, absorption in the psychical self; and this means sorrow, because it means the sense of separateness, and this means jarring discord and inevitable death. But the psychical self will breed a new psychical self, in a new birth, and so new sorrows in a life not yet manifest.

13. From this root there grow and ripen the fruits of birth, of the life-span, of all that is tasted in life.

Fully to comment on this, would be to write a treatise on Karma and its practical working in detail, whereby the place and time of the next birth, its content and duration, are determined; and to do this the present commentator is in no wise fitted. But this much is clearly understood: that, through a kind of spiritual gravitation, the incarnating self is drawn to a home and life-circle which will give it scope and discipline; and its need of discipline is clearly conditioned by its character, its standing, its accomplishment.

14. These bear fruits of rejoicing or of affliction, as they are sprung from holy or unholy works.

Since holiness is obedience to divine law, to the law of divine harmony, and obedience to harmony strengthens that harmony in the soul, which is the one true joy, therefore joy comes of holiness: comes, indeed, in no other way. And as unholiness is disobedience, and therefore discord, therefore unholiness makes for pain; and this two-fold law is true, whether the cause take effect in this, or in a yet unmanifested birth.

15. To him who possesses discernment, all personal life is misery, because it ever waxes and wanes, is ever afflicted with restlessness, makes ever new dynamic impresses in the mind; and because all its activities war with each other.

The whole life of the psychic self is misery, because it ever waxes and wanes; because birth brings inevitable death; because there is no expectation without its shadow, fear. The life of the psychic self is misery, because it is afflicted with restlessness; so that he who has much, finds not satisfaction, but rather the whetted hunger for more. The fire is not quenched by pouring oil on it; so desire is not quenched by the satisfaction of desire. Again, the life of the psychic self is misery, because it makes ever new dynamic impresses in the mind; because a desire satisfied is but the seed from which springs the desire to find like satisfaction again. The appetite comes in eating, as the proverb says, and grows by what it feeds on. And the psychic self, torn with conflicting desires, is ever the house divided against itself, which must surely fall.

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16. This pain is to be warded off, before it has come.

In other words, we cannot cure the pains of life by laying on them any balm. We must cut the root, absorption in the psychical self. So it is said, there is no cure for the misery of longing, but to fix the heart upon the eternal.

17. The cause of what is to be warded off, is the absorption of the Seer in things seen.

Here again we have the fundamental idea of the Sankhya, which is the intellectual counterpart of the Yoga system. The cause of what is to be warded off, the root of misery, is the absorption of consciousness in the psychical man and the things which beguile the psychical man. The cure is liberation.

18. Things seen have as their property manifestation, action, inertia. They form the basis of the elements and the sense-powers. They make for experience and for liberation.

Here is a whole philosophy of life. Things seen, the total of the phenomenal, possess as their property manifestation, action, inertia: the qualities of force and matter in combination. These, in their grosser form, make the material world; in their finer, more subjective form, they make the psychical world, the world of sense-impressions and mind-images. And through this totality of the phenomenal the soul gains experience, and is prepared for liberation. In other words, the whole outer world exists for the purposes of the soul, and finds in this its true reason for being.

19. The grades or layers of the Three Potencies are the defined, the undefined, that with distinctive mark, that without distinctive mark.

Or, as we might say, there are two strata of the physical, and two strata of the psychical realms. In each, there is the side of form, and the side of force. The form side of the physical is here called the defined. The force side of the physical is the undefined, that which has no rigid boundaries. So in the psychical; there is the form side, that with distinctive marks, such as the characteristic features of mind-images; and there is the force side, without distinctive marks, such as the forces of desire or fear, which may flow now to this mind-image, now to that.

20. The Seer is pure vision. Though pure, he looks out through the vesture of the mind.

The Seer, as always, is the spiritual man whose deepest consciousness is pure vision, the pure life of the eternal. But the spiritual man, as yet unseeing in his proper person, looks out on the world through the eyes of the psychical man, by whom he is enfolded and enmeshed. The task is, to set this prisoner free, to clear the dust of ages from this buried temple.

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21. The very essence of things seen is, that they exist for the Seer.

The things of outer life, not only material things, but the psychic man also, exist in very deed for the purposes of the Seer, the soul, the spiritual man. Disaster comes, when the psychical man sets up, so to speak, on his own account, trying to live for himself alone, and taking material things to solace his loneliness.

22. Though fallen away from him who has reached the goal, things seen have not altogether fallen away, since they still exist for others.

When one of us conquers hate, hate does not thereby cease out of the world, since others still hate and suffer hatred. So with other delusions, which hold us in bondage to material things, and through which we look at all material things. When the colored veil of illusions is gone, the world which we saw through it is also gone, for now we see life as it is, in the white radiance of eternity. But for others the colored veil remains, and therefore the world thus colored by it remains for them, and will remain till they, too, conquer delusion.

23. The association of the Seer with things seen is the cause of the realizing of the nature of things seen, and also of the realizing of the nature of the Seer.

Life is educative. All life's infinite variety is for discipline, for the development of the soul. So passing through many lives, the soul learns the secrets of the worlds, the august laws that are written in the form of the snow-crystal or the majestic order of the stars. But all these laws are but reflections, but projections outward, of the laws of the soul; therefore in learning these, the soul learns to know itself. All life is but the mirror wherein the soul learns to know its own face.

24. The cause of this association is the darkness of unwisdom.

The darkness of unwisdom is the absorption of consciousness in the personal life, and in the things seen by the personal life. This is the fall, through which comes experience, the learning of the lessons of life. When they are learned, the day of redemption is at hand.

25. The bringing of this association to an end, by bringing the darkness of unwisdom to an end, is the great liberation; this is the Seer's attainment of his own pure being.

When the spiritual man has, through the psychical, learned all life's lessons, the time has come for him to put off the veil and disguise of the psychical and to stand revealed a King, in the house of the Father. So shall he enter into his kingdom, and go no more out.

(To be continued.)

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SCIENCE RE-CONSIDERS:

OR, THEOSOPHICAL EVIDENCES FOR MODERN SCIENCE.

(Being the Substance, with Slight Additions, of a Lecture Delivered before the London Lodge of the Theosophical Society.)

TO a purely Theosophical audience, most, if not all, of the material of this paper would, I feel sure, prove familiar; both as to facts and arguments. By a gathering, however, including possibly both non-Theosophists and those but lately attracted to the study of the Secret Doctrine, I may be excused for briefly recapitulating a little ancient history, as a preliminary to a justification of a certain element of novelty in the sub-title of my paper. I shall presently hope to show that I have by no means placed the cart before the horse in that connection. Meantime, it may prove advantageous, as usual, to begin at the beginning.

About twenty years ago—it sometimes seems two hundred—Madame H. P. Blavatsky produced that marvelous epitome of the Occult Philosophy known as *The Secret Doctrine*, issued in two volumes. In the course of her exposition therein of ideas necessarily—to the generation she addressed—of a novel, startling and altogether unorthodox nature, she found, as one might expect, that established and opposing bodies of thought required to be fully taken into account and dealt with, if her teachings were to be guarded against an otherwise inevitable reaction in the mind of the average student, an aftermath of doubt, a feeling, formulated or not, which might be expressed perhaps as a question: "But what has Modern Science to say to all this; may we not wake up to-morrow morning to learn that some great discovery has cut the ground from under our feet?" Or again: "Granted that no such discovery disturbs our present peace of mind, what guarantee have we that Science, hitherto victorious over Theology and Metaphysics, may not in the days to come either, on the one hand, disprove the Secret Doctrine, or, on the other, by progress along the road of Materialism, construct such a vast and unassailable fortress of the Inductive Sciences that men, were Truth herself unveiled before them, would have no eyes nor ears for other Authority than that of Science?"

Now, at that time, such arguments, the latter one especially, were reasonable. And they were, of course, anticipated and fully

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provided for by H. P. B., as we call Madame Blavatsky. Anticipated, in fact, in a manner sufficiently startling to the public of that time. For H. P. B., ever iconoclastic, utterly fearless and scornful of all self-constituted Authority, took the bull by the horns, and, if one may use the expression, "went for" Modern Science. With a ready welcome for Truth, from whatever source, she repudiated the scientific claim to Authority. With delightful disregard for the claims of this man or that to speak "in the name of Science" she placed conflicting "authoritative" statements by leading (and acknowledged) lights of learning in judicious juxtaposition; quoted geological ages as formulated by rival schools—generally in the form of a subtraction sum—contrasted competing conceptions of matter, the atom, the ether, and so forth; and, generally, followed the simple and efficient plan of playing off one Authority against another, one School of thought against another, until in the face of the resulting chaos, the only possible question left in the mind of the critic not yet persuaded of Theosophy could be—"What *shall* we do with the pieces?"

Do not think I am misstating or exaggerating. I do not pose as a prophet; I am not discussing the future. I am calling attention to the accomplished fact, to the history of the past twenty years. With that cycle of time figuratively before me, I do but state simple fact when I assert that H. P. B. destroyed the authority of Materialistic Science, absolutely. More; as a corollary, she indicated the path that Science should follow, the new attitude of mind, the new mode of thought. She pointed to, and quoted examples of, the few scientific men, who, in many cases openly derided by their colleagues, had both the inspiration and the moral courage to advocate views which, considered in the light of Esoteric Philosophy, were essentially occult. These men, she declared, are on right lines; by these roads may Science move towards a truer apprehension of the facts of the Universe and their meaning; and countless—for him who has eyes to see—were the hints, and more than hints, that she gave of the steps that should be taken by the searcher after Truth. Is all this the baseless enthusiasm of a recent "convert"? Not at all; it is a simple statement of fact, of the well-marked trend of Modern Science and Modern Thought during the past twenty years. For with the appearance of *The Secret Doctrine* a new epoch in Western Thought began, and however slow in the accumulation of and generalization upon facts Modern Science may be, the *attitude* of Science towards the phenomena of the Universe is no more like that of the Science of a quarter of a century ago, than the proverbial cheese is like unto the equally proverbial chalk. The men that H. P. B. indorsed have come into their own: the dilemmas

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that she stated have been recognized: many of the hints that she gave have been followed—consciously or unconsciously: the *Occult* aspect of nature, as taught by her is now not only admitted but in turn *taught* by recognized scientific authority. . . .

Truly, Science has indeed *re-considered* her position.

Last century, Theosophical propaganda, in one of its forms, used to bud out into pamphlets. Amongst favourite subjects and titles were some such as these: "Modern Science and Theosophy," "Theosophy and Materialism," "Scientific Evidences for Theosophy." These speak, eloquently enough, for themselves. Times, I think, have altered, and I now propose to speak of Theosophical Evidences for Science. To state certain aspects of the present scientific position with correctness and impartiality, I cannot do better than allow a representative scientific man, one only of many who might be mentioned, to speak in the name of Science. The name of Mr. W. C. D. Whetham must be sufficiently familiar to all educated people by this time. He is an M.A., a Fellow of the Royal Society, and a Fellow of Trinity College, Cambridge. He wrote not so long ago a most fascinating book entitled, *The Recent Development of Physical Science*. I propose now to quote freely from its pages (from the second edition), guaranteeing to wrest nothing from its context for the sake of proving my arguments. My quotations will be taken more or less at random, and not necessarily in the order in which they appear in the book itself. I shall on occasion, likewise, italicise where it seems advisable to place special emphasis.

Mr. Whetham's book, I may say at once, is not written to advertise his own discoveries or theories, but as a résumé of recent scientific progress and discovery. It is, in fact, historical and descriptive, not controversial; representative, not personal.

The author, after a preliminary chapter on the Philosophical Basis of Physical Science, takes the reader through a series of chapters dealing with various phenomena of physics. I may say that his style is as lucid as his subject is interesting, and his capacity to simplify without sacrificing technical accuracy is one to be envied. The chapters dealing with "Radio-activity," and "Atoms and Ether" are most fascinating. Best of all is the broad-mindedness and capacity to look *forward* of the author. Further, however iconoclastic and revolutionary the views now necessitated by recent discoveries, there is no attempt to shirk their acceptance nor the consequences—defined or left undefined—that accrue to the prestige of a Science that till only recently openly derided the possibility of the existence of facts that have lately—with a rush, so to speak—lifted their heads above the sea of the unknown into the light of common day. Hence it is with particular pleasure that I can quote from such an author.

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Incidentally, it may not prove unprofitable to glance at one or two of the psychological factors involved in that change of consciousness which leads to the acceptance of new theories, and—a most agonising task—the abandonment of old and obviously inaccurate ones.

Let us suppose a new and important discovery to have just been made—fact or theory, it matters not which, or both together. A fact as obvious, to a later generation, as the nose on your face to your own, has not the faintest chance of general "scientific" recognition, except the following rules act in its favour:

1. It must belong to the *current wave* of scientific interest. There exist what one may call cycles of the sciences. At one period geology, at another astronomy, physics, electricity, chemistry, biology or some other science holds sway, and the attention of thinkers seems to be focussed in one particular direction at the expense of the rest of the field of scientific knowledge. Hence the odds are, broadly speaking, against the new discovery.

2. It must be discovered about the same time by at least two independent and (preferably) widely separated workers. To be discovered by one man only is, generally speaking, fatal to its chances of recognition. Given two men, each ignorant of the other's line of research, probably even of the other's very existence: let their discovery be practically simultaneous as to date and identical as to nature, and all will be well. It seems as though the collective scientific mind requires a double picture of the new event, a stereoscopic image, so to speak, before it can *realise* what has happened.

The characteristic changes of attitude on the part of Orthodox Science towards a really new idea or fact follow some such sequence as this: A new (and quite possibly self-evident) fact stands outside the well-guarded door of the Castle of Recognized and Approved Official Science. It humbly knocks for admission. Is it admitted? Not at all. It is not even looked at! It is requisite first of all to decide whether its very existence can be regarded as a possibility, in view of already admitted facts. I know that it sounds uncommonly like satire to put it this way, but it really isn't. Far from it. Few are the facts that are honored, on their first application, by being actually considered *in themselves.* The broad (and simple) rule is not to ask, *do* they exist; but, "in the light of our present knowledge," is it reasonable to suppose that they *can* exist? Of course, if they *can't,* why then they *don't,* don't you know!

Thus our poor little fact has to hang about outside: inside, opinions as to whether the fact on the front door-step can actually be in existence, struggle through some such metamorphoses as these:

1. Altogether absurd.

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2. *Quite* impossible.
3. *Too* improbable.
4. It might, exceptionally, happen.
5. The latest investigators declare . . .
6. The inability of the older investigators to recognize serious facts appears quite inexplicable.

—At a discreet interval—

7. Modern Science has always taught . . .

What a blessing the Public has an uncommonly short memory!

To return to Mr. Whetham.

Here is a statement by our author of the proper meaning to be attached to the expression, a "law of nature." Others have written to this effect before, but I have never seen the matter put more lucidly: The sting of his remarks lies (as usual) in the tail thereof, in the final score of words:

> "When fitted into our mental picture, a generalised result of experience is known as a physical law, or, to change the form of a word and the size of two letters, as a Law of Nature. Many brave things have been written, and many capital letters expended in describing the Reign of Law. The laws of Nature, however, *when the mode of their discovery is analysed,* are seen to be merely the most convenient way of stating the results of experience in a form suitable for future reference. The word "law" used in this connection has had an unfortunate effect. It has imparted a kind of idea of moral obligation, which bids the phenomena, "obey the law," and leads to the notion that, when we have traced a law, we have discovered *the ultimate cause* of a series of phenomena."

Mr. Whetham then proceeds to illustrate his statements by an example: an example as to which we can only say that its importance stands in geometrical proportion to the simplicity of his language. Here it is:

> "Some years ago the constancy of the chemical elements was, in the then state of knowledge, a law of Nature. Latterly the phenomena of radio-activity have forced us to believe that radium is passing continuously and spontaneously into helium—that true transmutations of matter occur. The obvious transmutation of one kind of matter leads to the possibility, nay, the probability, of the gradual transmutation of all; since as yet no property of matter has been noted which is the exclusive possession of one substance alone."

Thus our example has plunged us straightaway into deep water! Let us take a full breath and survey the position. Here it is in a few words:

The central *fact* of vital consequence in Mr. Whetham's book, the axis upon which all that is of consequence in the rest of his work turns is: Radio-activity; the property, most conspicuously of all, of Radium. Proceeding from this central point are lines of arguments leading to certain conclusions. I shall now quote liberally from our

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author in relation thereto, and will then endeavor to summarize the results in as few words as possible.

First, a passing embrace—of the bear's type—of our old enemy Materialism:

> ". . . the conviction at one time prevalent, and even now by no means uncommon, that *a complete mechanical explanation* of every phenomenon is possible and fundamental, seems merely an unphilosophical fallacy. Its origin is to be sought in the historical fact that the section known as mechanics was the earliest of the physical sciences, and that its methods and conclusions are fairly intelligible to the ordinary man, and, in their elements, essential to his daily life. The science of mechanics has been more fully developed from its experimental basis by mathematical deduction than any other branch of Nature knowledge, and mankind has hence come to believe that it is essentially simpler and nearer reality. But in truth it is no more fundamental than electricity, and, as we shall see in the following pages, there is a growing tendency in modern thought to conceive matter itself as an electrical manifestation."

Mr. Whetham, as we shall now see, is quite aware that Science—as Science—possesses her limitations. A fact not infrequently overlooked by her younger devotees. The vast field of human knowledge and experience that lies beyond that relatively limited zone to which the term "Science" is nowadays applied is casually glanced at, as follows:

> "It is possible that Philosophy may take into account knowledge which reaches us by means other than the senses. Intuitions, fundamental assumptions, mental processes generally, doubtless have an external aspect, and may be studied by the science of Psychophysics, but they may have also another aspect in their internal relation to consciousness. Here they can be examined by Metaphysics. But we can only study Nature through our senses—that is, we can only study the model of Nature that our senses enable our minds to construct; we cannot decide whether that model, consistent though it be, represents truly the real structure of Nature; whether, indeed, there be any Nature as ultimate reality behind its phenomena."

No Theosophical writer could draw the line of demarcation with a surer hand. It is not a little cheering to note the admission that there may exist "knowledge which reaches us by means other than the senses." This applies, seriously, even to mathematics. But the existence—and use, not to say usefulness—of *intuition* is strikingly illustrated by the following instance. Naturally, it does not stand alone in the history of Science!

> "Faraday had no skill in mathematical analysis, and his insight into physical principles is one of the best examples of scientific instinct found in history. As was well said by Von Helmholtz in the Faraday lecture for the year 1881, 'Now that the mathematical interpretation of Faraday's conceptions regarding the nature of electric and magnetic forces has been given by Clerk Maxwell, we see how great a degree of exactness and precision was really hidden behind the words, which to Faraday's

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> contemporaries appeared either vague or obscure; and it is in the highest degree astonishing to see what a large number of general theorems, the mathematical deduction of which requires the highest powers of mathematical analysis, he formed by a kind of intuition, with the security of instinct, without the help of a single mathematical formula.'"

"A *kind* of intuition": "the security of *instinct*"!! Well, well; we must be thankful for small mercies! And if this marvellous faculty which enabled its possessor to look so deeply below the surface of mere appearances is to be dubbed "instinct" (a term usually applied to the semi-mechanical, automatic animal consciousness), how far down the scale of being are we to search for a fitting term to apply to mathematics, the hand-maid and interpreter of that faculty? "Mass-influence," or "physiological stimulus," perchance.

To return to Radium: of course everyone knows all about it. It is extracted at great cost in time and labour from pitch-blende, and, being scarce in addition, is rather expensive. It is of high molecular weight. Its salts are self-luminous and are the source of a series of remarkable emanations known as the A, B, and Y respectively. These, or one or more of them, produce marked and detrimental physiological effects when a radium salt is brought into near contact with the body: small caterpillars, *e. g.*, may be killed in a few hours by being placed in a box in company with a small amount of a radium salt. *Per contra,* in high solution, radium exercises a beneficial effect upon the system, as in the well-known case of the Bath Waters. This, of course, from the Homeopathic point of view, is precisely what one would expect. Remarkably enough, the activities of this element proceed unhindered by environment. Heated to redness, on the one hand, or reduced to the temperature of liquid hydrogen, on the other, the result is the same. All goes on precisely as though at ordinary temperature.

This is not all, however. The changes proceeding in radium lead to the truly extraordinary result of the formation of another element—helium, somewhat lighter than its parent. It originates (equally extraordinary!) from the disintegration of the radium atom. And I may at once remark that disintegration does not stop here. Apart from this process—now suspected as applying to all matter, a marked and obvious process of disintegration has obtained sway in the world of scientific theory. Transmutation—scoffed at when H. P. B. taught the idea in *The Secret Doctrine*—is now taught by Science. Matter as an "eternal basis" of phenomena has lost pride of place, with a vengeance! The "ultimate unit" of matter —the atom—is *now* stated to be a complex organism. From the occult standpoint we can indorse this: Science has re-considered to some purpose. Still further, the (at present) units of which the

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atom is now stated to be composed are *non-material.* They are "electric" in nature. Matter, in short, does not exist—in reality. I think that only a possible non-acquaintance with the term on the part of the scientific man, alone precludes him from labelling the objective universe—MAYA! Label or no label, this is what the teaching of Western Science amounts to, and western men of Science are to be heartily congratulated thereon. The twentieth century vindication of the Secret Doctrine is, I think I am justified in saying, fast approaching.

However, let Mr. Whetham speak for himself:

> "By investigating radio-active changes we can trace the transmutation of the elements; we can watch the evolution of matter; but we have not yet found the philosopher's stone which brings these processes under our control. It would be rash to predict that our impotence will last forever. Ramsay has found that glass exposed to the B-rays of radium suffers a chemical change, and becomes appreciably radio-active. It is possible that, in this way complex radio-active atoms may be built up. It is conceivable, too, that some means may one day be found for inducing radio-active change in elements which are not normally subject to it. Professor Rutherford has playfully suggested to the writer the disquieting idea that, could a proper detonator be discovered, an explosive wave of atomic disintegration might be started through all matter which would transmute the whole mass of the globe, and leave but a wrack of helium behind. Such a speculation is, of course, only a nightmare dream of the scientific imagination, but it serves to show the illimitable avenues of thought opened up by the study of radio-activity."

A quaint little utilitarian question raised by our author might be introduced here. He says:

> "It seems unlikely that radium will ever be cheap enough for us to use its energy to develop mechanical power, but it is just possible that the phosphorescence of sensitive screens in the neighbourhood of a radio-active body may some day be employed as an effective source of light. In this way luminous effects would be obtained directly from a store of energy self-contained and practically inexhaustible, whereas, in all our present arrangements, light is derived from a hot body, and large quantities of energy are necessarily wasted in maintaining the incandescence."

Students of *Isis Unveiled* will recall H. P. B.'s reference to perpetual lamps: herein the scientific view can be endorsed as not only reasonable but highly probable.

Before leaving the consideration of radium, a curious point may be noted. It has been noticed that under certain conditions a portion of the helium formed as a consequence of the atomic disintegration of radium tends to disappear:

> "This has been explained by the idea that the resulting helium being projected in the atomic state with great velocity, penetrated the glass walls of the vessel and thus occupied no volume. The decrease in the volume of a minute quantity of emanation has also been observed by Ramsay and Soddy."

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This reminds one of the schoolboy's difficulty: what becomes of the figures when the sums are cleaned off the blackboard?

Seriously, however, is it possible that this phenomenon is in anyway related to that remarkable point in the occult doctrine touching a *current of efflux?* Finally, we must remember that whilst, as a broad rule, radio-activity connotes atomic disintegration and transmutation of matter, transmutation may be proceeding in nature *sans* the full phenomena of radio-activity as a concomitant. The latter forms, in fact, only one aspect of transmutation.

Mr. Whetham discusses the parentage of radium, and subsequently has some most interesting comments to make. As thus:

> "It will now be clear that, on the theory which has been put forward, we are, while investigating a radio-active body, in reality watching the process of the evolution of matter. Radio-active substances, themselves unstable, may have been formed by the disintegration of parent atoms, which are unknown to us, and, indeed, *may now be non-existent on our globe.* Radio-activity denoting an unstable state, it is probable that the total amount of it in the world is constantly diminishing, as the atoms of the active elements pass gradually into inactive forms. Perhaps in former ages nearly all matter was intensely radio-active; and mankind has discovered these phenomena only in the last cosmical moments of a few thousand or million years before they cease for ever to manifest their existence in the striking manner which has made radium so remarkable."

Here we have, I think, from the Theosophical position, rather an inversion of ideas. We speak of evolution and involution; complementary aspects of the same Cosmic Process. Myriads of ages ago, matter as we know it did not exist. Evolution (or the Out-breathing) came into play; and slowly, through the ages, from a non-material *prima materia,* material atoms were gradually formed. Yet matter, as we know it, did not yet exist. Slowly the process of densification went on; elements of greater molecular weight gradually came into being: a phase at length was reached *corresponding to,* but not *identical with,* our matter of to-day. Still the process continued. Elements of greater density and molecular weight than any now remaining to us, were produced. The Age of the Atlanteans, the lowest depth of material development, was now attained. Matter was at its grossest.

The cycle turned. *Evolution* had reached its limit. *Involution* began. Slowly, hardly perceptibly, the process of materializing began to reverse. Countless centuries have passed since then, and we are under the full sway of Involution. And now the tendency is for matter (like scientific theories) to de-materialise. The heavier elements transmute into lighter ones. Our plane of "gross" matter may well be identical with the "dream-state" of the average Atlan-

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tean. Radio-activity will develop, not decrease, as the centuries pass. The tendency is towards—not away from—atomic instability.

Thus—to my great grief—I must disagree in these few slight particulars with our author. As also with his word "dream" in the following:

> "The dream of the old philosophers of a common basis for matter is realised by experimental investigations."

Did I hear the shade of Roger Bacon murmur in disgust, "Protyle a *dream*!"!!

Science, having disintegrated the atom, as we see, has to seek further and smaller units, and, to be candid, she has not shirked the position. We shall see in a minute. Meantime, this:

> "According to this view, then, an electron or unit charge of electricity is a centre of intrinsic strain, probably of a gyrostatic type, in an æther, which is also the medium in which are propagated the waves of light and wireless telegraphy. Moreover, the electron is identical with the sub-atom which is common to all the different chemical elements, and forms the universal basis of matter. Matter, at any rate in its relation to other matter at a distance, is an electrical manifestation: and electricity is a state of intrinsic strain in a universal medium. That medium is prior to matter, and therefore not necessarily expressible in terms of matter; it is sub-natural if not super-natural."

This, is not from *The Secret Doctrine,* but from Mr. Whetham. It is well to avoid confusion. Here again is the same thing in slightly different form (still from Mr. Whetham):

> "The isolated atoms of negative electricity—the electrons, as they have been named by Stoney—have been identified by the work of Thomson, Lorentz and Larmox, with the physical basis of matter, with the corpuscles or sub-atoms, by means of which, combined in varying numbers and in different arrangements, are composed the chemical atoms, for long taken as ultimate indivisible units."

I said just now that Science had not shirked the position. Consider *this* view of the atom:

> "We look even within the atom, and examine its internal structure; we trace the corpuscles or electrons flying round in their orbits, as we watch the planets swinging round the sun."

The next step, logically, to this, is for Science to wholeheartedly adopt the Doctrine of Correspondences, apply and teach it. Is it such a wild suggestion (I will risk it) to advise the study of the solar cosmos as a working model, somewhat enlarged, of the typical atom?

I will risk one or two more suggestions. I will put them into the form of generalizations. Here they are:

1. In every living organism, a transmutation of Matter and of Energy is continually proceeding as a concomitant of each change of consciousness. In man, this process is especially complicated and accelerated by the action of the faculty of ratiocination.

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2. Transmutation of Matter forms one end of the stick. Transmutation of Energy, the other. In reality, the transmutation of consciousness is the whole stick, and the transmutations of Energy and Matter but its concomitants in the world of Maya. The object of the Universe is to transmute the whole of its contained consciousness from one plane or state to the next.

Come we now to the ether, the mother of the electrons or corpuscles, the units which in ordered reciprocity constitute—while they hang together (no longer)—the appearance we agree to call Matter.

> "Nowadays, the tendency is to give up the old elastic solid view of the æther, and to secure the necessary rigidity in another way. . . . On these principles, Lord Kelvin and others have described a gyrostatic æther, in which rigidity is secured by the motion of some still more primal material. Perhaps the æther is composed of a number of interlacing vortex filaments; its structure may be fibrous, like that of a bundle of hay."

If the ether's a bundle of hay, perchance, "Mankind are the asses that pull." Still, our resources are not exhausted. Here is another picture:

> "The æther is stagnant, and the sturdy ghosts which constitute matter float to and fro through it as waves pass over the surface of the sea. Such a persistence in time with mobility in space would be impossible for a strain-form in any elastic solid æther, but can be secured by a rotational æther of the type described by Lord Kelvin."

Here is another kind of ether. There are still others, but I think the samples put forward ought to satisfy most people.

> "Matter is a persistent strain-form flitting through a universal sea of æther: we have explained matter in terms of æther. Æther in its turn is described as a fairly close-packed conglomerate of minute grains in continual oscillation; we have explained the properties of the æther. So be it. But what of the grains of which the æther is composed? Are they "strong in solid singleness," like the one-time atoms of Lucretius? Or have they parts, within which opens a new field of complexity? Of what substance are they made? Has a new æther more subtile than the first to be invoked to explain their properties, and a third æther to explain the second? The mind refuses to rest content at any step in the process. An ultimate explanation of the simplest fact remains, apparently forever, unattainable."

True enough—an *ultimate* explanation. But I think that that is a little begging the question. After ethers to the Xth power have been discussed, is it not possible that the final one may prove as an open doorway leading into the realm of Gods and Elementals? You may trace the movements of a clock through a whole train of wheels,

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this wheel, then that, then a third, and so on: like one ether to explain another. Finally, in the clock there is an abrupt transition from wheel to mainspring—quite another order of things altogether. Similarly, is it not time, having reached the far edge of the domain of "Ether," to ask *what* ether may be the outer expression of? After clockwork—the mainspring. After mechanism—steam (not *more* mechanism). After human anatomy and physiology—the human Mind and Will. What is to be the fundamental change after ether?

Here are the final (and, may I say, very fine) quotations from our author. Once more he demonstrates with a striking mastery of English, the potency—from a purely scientific standpoint—of the Eastern doctrine of Maya. Once again I feel it incumbent upon me to remind the reader that he is *not* perusing an extract from the Secret Doctrine!

> "Mass and energy may seem to be conserved in the conditions known to us, and we are justified in extending the principle of their conservation to all cases where those conditions apply. It does not follow, however, that conditions unknown to us may not exist, in which mass and energy might disappear or come into existence. The persistence of matter, for instance, might conceivably be an apparent persistence. A wave, travelling over the surface of the sea, seems to persist. It keeps its form unchanged, and the quantity of water in it remains unaltered. We might talk about the conservation of waves, and, perhaps, in so doing, be as near the truth as when we talk of the persistence of the ultimate particles of matter. But the persistence of the wave is an apparent phenomenon. The form of the wave indeed truly persists, but the matter in it is always changing—changing in such a way that successive portions of matter, take one after the other, an identical form. Indications are not wanting that only in some such sense as this is mass persistent. The conservation of mass and energy under all known conditions is a valid metaphysical argument in favour of the view that our ideas of them correspond with ultimate realities, but it is no more than an argument; it deserves due weight, but it is not conclusive evidence.
>
> "Even if we assume that some reality underlies phenomena, it is clear that the reality must be very different from the mental picture which common sense frames, when unaided by the inductions of science."

And this one: it requires and deserves careful reading:

> "New phenomena, or rather phenomena *for the first time appreciated*, are continually coming to light, and evidence is accumulating from which the profitable construction of theories for a time in abeyance—may again be pursued. Nothing must be ruled out of court because contrary to received views; when a *primâ facie* case has been made out, everything must be examined by experiment, induction, deduction, and again experiment. This is the only sure road to the understanding of Nature; and in times to come, it may lead us into regions now unknown, or considered to be closed to the investigations of science. The evolution and disintegration of matter, the problems of hypnotism and of direct thought transference, are questions which seem to be coming

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> rapidly within the range of scientific inquiry. It is possible that an advance has already been made towards clearing away part of the mystery, so attractive to some, so repellent to others, that surround these phenomena. At any rate, in several of the great schools of psycho-medicine, notably in France and America, materials are being accumulated, their trustworthiness examined, and the results systematically collated. It may be that these investigations so beset with evident difficulties, are indeed indefinitely complicated in their issues by questions of racial predisposition, of individual temperament and mental condition, both of observed and observers. Whether any or all of these problems will prove amenable to the methods of dispassionate observation and experiment is a matter which the years to come alone can show."

Thus we have followed our eloquent author at some length, and have been, I think, fully recompensed for so doing. We have learnt the essential facts of recent physical discovery, and have witnessed the transmutation of physical science itself as a consequence. We have, in the course of recent years seen the walls of the scientific Jericho fall before the blast of the occult trumpets. From one revolutionary discovery to another, there has been no check, no setback. We may perhaps begin to appreciate, though maybe only faintly, H. P. B.'s feelings when, so many years ago, certain of her kind friends and advisers earnestly suggested that she should bring her teachings *more into harmony with Modern Science!!!* Truly enough, there was little in common between them and the "Modern Science" of that enlightened — and egotistical — age. No wonder the faint-hearted (and sceptical at heart) felt nervous! Naturally, our Teacher refused: and Wisdom is ever justified of her children. And now, from that time to this, we have witnessed Science steadily bringing her teachings more into harmony with those of the Secret Doctrine.

The subject is far, far, from exhausted. But the patience of my audience in all probability is quite gone, by this time. Hence I must resist the temptation to touch upon Biology and other divisions of science, much as I should have liked to have sketched the parallel evolution of thought and theory there proceeding. In conclusion, allow me to state my firm conviction that Science—at last—is on right lines; that her change of attitude towards the cosmos and its problems has been so profound that permanency thereof seems assured, and that as the years glide swifty by the student of the Secret Doctrine will be aware of an ever closer and closer approximation on the part of Western Science towards the teachings of the Occult Doctrine—which in their essence are neither of the East nor West, but, like the facts of Nature and of human life that they co-ordinate in all their vast and transcendental scope, are Universal.

C. H. COLLINGS.

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THE BUDDHA'S FORMER BIRTHS.

AMONG the great religions of the world, none has been so greatly misunderstood in our day as the teaching of Gotama Buddha, the sage who was born in Northern India five and twenty centuries ago.

In the face of the clearest evidence in his sermons, Buddha has been called a materialist and nihilist, and his magnificent wisdom has been distorted into a teaching of inevitable death.

But a reaction has begun, and splendid work in restoring a true understanding of this great spiritual system has been accomplished, notably by the author of *The Creed of Buddha.*

To aid in the restoration of the Buddha's teaching, we hope, from time to time, to publish translations from the books which contain it. The first of these, concerning that life in which he first formed the high hope of attaining to Buddhahood, is here begun. It is taken from the Introduction to the Jataka, a work certainly not less than twenty-two centuries old.

THUS THE MASTER SPOKE:

Four countless ages and a myriad years ago, there was a city by name Amara, "the Immortal," fair to behold, delighting the heart, ringing with the tenfold din of city life, with rich store of food and drink.

There were heard elephants and horses, the rattle of drums, conch-trumpets, chariots, and the voices of victuallers, crying: "Come! eat and drink!"

The town possessed wealth of every kind, all sorts of work were carried on there, the sevenfold treasures of jewels were there; the streets were full of varied folk; it was an abode of those who wrought righteousness, like a blest city of heavenly powers.

In that city Amara, dwelt a Brahman, by name Sumedha, "the Wise"; he possessed many millions, stored wealth and granaries.

He was a student, had mastered the holy verses, learning the Three Vedas well, and was perfect in divination, history and the duties of his birth.

That Brahman Sumedha was I.

Once on a time, entering an inner chamber, I sat and meditated thus:

"A sorrow truly is ceaseless rebirth; painful is the parting from

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the body. I, who am bound to birth and wasting age and sickness, am determined to cross to the ageless immortal shore of freedom from this life.

"Putting aside this vesture of decay with all its seeds of death, I shall go forward without regret, without desire.

"There is the Path, for the Path must be; on that Path I shall go forward to freedom from this life.

"If there be sorrow, then there must be joy. If there be this life, there must be freedom from this life.

"If there be heat, there is also grateful cold. So if there be the threefold fire, we should seek Nirvana, the quenching of that fire.

"If there be sin, there must be holiness. If there be birth into this world, then we may seek for freedom from that birth.

"If a man should fall in the mire and should behold a lake full of pure water, and yet should not go to the lake to wash, are we to blame the lake?

"So, since there is the lake Immortal, cleansing from sorrow and sin, if one go not to that lake to wash, the fault belongs not to the lake Immortal.

"If one hemmed in on all sides by his foes, seeing a path of escape, yet takes it not, the fault lies not in the path.

"So, since there is the Path, for him hemmed in by sorrows, if one tread not that Way, the fault is not in the Way.

"If a man be full of sickness, and there be one at hand who heals, if he seek not the physician for his sickness, this is not the healer's fault.

"Thus, indeed, if one be sore and grievously oppressed with the sickness of sorrow, and yet seek not the Guide, the fault is not the Teacher's.

"Like as a man, who had been tied by the throat to a dead corpse, casting it off, would go rejoicing, free, lord of himself;

"So, putting off this muddy vesture of decay, would I go forward, without regret, without desire.

"As men or women, casting rubbish on the heap, go forth without regret, without desire;

"So, indeed, laying aside this muddy vesture of decay, shall I go forward, without regret, without desire.

"As master-mariners leave a rotten bark, shattered and leaking, and go without regret, without desire;

"So shall I put aside this wasting vesture of decay, as sailors leave the riven ship, and go on, forward.

"As a man carrying merchandise, who found himself among thieves, fearing to lose his treasure, would escape;

"So shall I quit this vesture, chiefest of thieves, and flee from it, fearing to lose salvation."

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Thus meditating, and thereupon bestowing on those who had wealth and those who had none my unnumbered millions, I set forth to the snow-covered Himalayas.

Hard by the snow-peaks is a hill, the Mount of Holiness; there I built me a refuge, a hermitage of boughs and leaves.

I measured out a walk for myself there, free from five hindrances, and with eight good gifts; and there I sought illumination's power.

There I laid aside the vesture with nine faults, and donned the raiment of bark, with twelve good qualities.

Again I left my hermitage of boughs, for it possessed eight faults, and betook me to the shelter of a tree, for such a shelter has ten virtues.

Nor did I longer live on grain that had been sown and reaped, eating only wild fruit, that has unnumbered virtues.

Then wholly concentrated, whether I sat, or stood, or walked, after a space of seven days I gained the power of illumination.

When I had thus gained divine power, and made myself master of the Law, the Master Dipankara came, "the Light-bringer," leader of the world.

When he was conceived, when he was born, when he became a Buddha, when he taught the Law, so deep was I in meditation, that I beheld not the four mighty signs.

To the regions of the border country they invited him, who had come as his Predecessors came; and all with hearts full of gladness prepared the way for his coming.

At that very time, I had come forth from my hermitage, and in rustling robe of bark was passing through the air.

Seeing there the people full of joy and delight and well-pleased, descending from the air I asked the men who were there:

"This great multitude of the people is full of joy and delight and well-pleased; for whom, then, is the path being prepared, whose is this way? for whose coming?"

To my question they made answer: "A Buddha unexcelled in the world, Dipankara by name, a Master is born to lead the world; for him they are preparing the way, and this is the path for his coming.

"Buddha!" When I heard it, joy was born in me. Saying, "Buddha, Buddha," I uttered my heart's delight.

Thus standing I meditated, joyful, my heart full of delight: "Here shall I sow the seeds. May this moment not pass away!

"If ye are preparing the path for the Buddha, make a place for me also, for I too would prepare his path, and open the way for his coming."

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Then they gave me a place also, a part of the path to clear; and I prepared the path, thinking, "Buddha, Buddha!"

While my part was not yet cleared, Dipankara, mighty Saint, the Master, with two score myriad saints free from all sin and stain, who had attained six-fold illumination, came by that way.

Then rose to greet him, with the multitudinous sound of drums, beings human and divine; rejoicing, they welcomed him.

Beings divine and human there beheld each other; both, with palms reverently joined, went toward him who had come as his Predecessors came.

Beings divine, making divine harmony, human beings with human melody, went forward rejoicing toward him who had come as his Predecessors came.

Beings divine, gathered there in the ether of the sky, scattered about him blossoms of paradise and heavenly lotuses and red coral flowers.

Men, standing on the earth, strewed before him flowers of the forest, fragrant, beautiful.

Then letting my hair flow loose, and spreading on the still uncleansed path my cloak of bark and my robe of skins, I cast myself prone on the ground before him, saying:

"Let the Buddha with his disciples go forward, stepping on me; if I can keep him from the mire, it will be to me a blessing."

As I lay prone there on the earth, this was my meditation: "If I wish it, I can today make an end of all my sorrows.

"Yet what shall it profit me, if all unknown I master the wise Law? Let me rather gain all wisdom, and become a Buddha to save beings human and divine.

"What shall it profit me, alone, resolute to ford the river of death and birth? Rather attaining all wisdom let me lead others across, beings human and divine.

"By this determination, I, a man, firm in heart, shall attain all wisdom, and shall carry over with me many beings.

"Cutting through the river of death and birth, scattering the threefold powers of this life, entering the ship of the Law, I shall carry over with me beings human and divine."

Dipankara, knower of all worlds, receiver of offerings, standing near my head prone on the earth, spoke this word:

"Behold this man full of devotion, his hair flowing loose, as he makes this hard sacrifice; measureless ages hence, he shall be the Buddha of the world.

"He, coming as his Predecessors came before him, shall set forth from the pleasant city of Kapila, when he has fought the great fight, and accomplished the supremely difficult work.

"He, coming as his Predecessors came, shall sit at the root of

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the Ajapala tree, receiving there an offering of rice, and going thence to the stream Neranjara.

"After he has received the offering of rice on the bank of the Neranjara, he the Conqueror shall go by the well-prepared path to the root of the Bodhi tree.

"There, bowing lowly down before the throne of wisdom, he, excellent and glorious, shall attain illumination at the root of the sacred fig tree.

"The name of the mother who shall bear him shall be Maya; his father, Suddhodana by name, he himself shall be Gotama.

"The chiefest of his disciples shall be Kolita and Upatissa, cleansed from sin, with lust gone from them, with hearts at peace, full of concentration.

"Ananda shall wait on him, the Victor, amongst the women who are his disciples, Khema and Upalavanna shall be chief;

"They shall be cleansed from sin, their passions gone, of quiet heart, well concentrated. The sacred fig tree shall be the tree of wisdom for that worshipful one."

Hearing this word of that incomparable mighty Master, beings, human and divine, cried out in delight: "In this man are the seeds of Buddhahood."

Beings human and divine in ten thousand worlds applauded, clamorous, full of joyful laughter, making obeisance with joined palms.

"If we fail to master the teaching of this present Lord of the world, we may yet, in times to come, stand before the face of that other teacher.

"As men who, seeking to cross a river, fail to pass the higher ford, yet pass the great river, going through a lower ford;

"So verily we all, if we fall short of this present Master, may yet, in times to come, stand before the face of that other."

Dipankara, knower of all worlds, receiver of offerings, after he had thus praised what I had done, raised his right foot to depart.

All the Master's children, his disciples, paid me reverence; men, serpents, seraphs bowed down to me and departed.

When that Master of the world with his congregation had passed from my sight, I, joyful, with joyful heart, rose from the earth.

Happy was I with happiness, glad, and of cheerful heart. Altogether filled with joy, I sat down there to meditate.

Sitting there in meditation, these thoughts arose within my heart: "I have already gained power in contemplation; I have reached the further shore of illumination.

"In a thousand worlds, there is none such as I; unequalled in the power of the Law, I have gained this perfect joy."

When they beheld me thus seated meditating, the dwellers in ten

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thousand worlds sent up a great shout: "Surely thou shalt be a Buddha.

"The signs that were seen in days gone by, when those who should be Buddhas sat in meditation, these same signs are present today.

"Bitter cold passes away, sharp heat ceases. These signs are seen today. Surely thou shalt be a Buddha.

"The elements of ten thousand worlds are filled with quietness and peace. These signs are seen today. Surely thou shalt be a Buddha.

"The storm winds cease, the torrents are stilled. These signs are seen today. Surely thou shalt be a Buddha.

"The blossoms of the land and the waters all burst into bloom. They all blossom today. Surely thou shalt be a Buddha.

"All vines and trees are laden with fruit. They so bear fruit today. Surely thou shalt be a Buddha.

"The jewels of earth and sky sparkle in their brightness. These jewels gleam today. Surely thou shalt be a Buddha.

"The melody of mortals, the harmony of beings divine resound. Both sound forth clear today. Surely thou shalt be a Buddha.

"Many-hued flowers are strewn across the sky. These signs are present today. Surely thou shalt be a Buddha.

"The mighty ocean makes obeisance, ten thousand worlds bow down. So they pay reverence today. Surely thou shalt be a Buddha.

"Ten thousand fires die out in hell. So do the fires sink today. Surely thou shalt be a Buddha.

"The sun shines spotless; all the stars come forth. So do they shine today. Surely thou shalt be a Buddha.

"Even though there be no rain, the earth is clothed with greenness. So is the earth clothed with greenness today. Surely thou shalt be a Buddha.

"The hosts of the stars shine forth throughout the mansions of the night. The moon stands in the Balance. Surely thou shalt be a Buddha.

"The creatures that dwell in dens and lairs depart. So have they left their lairs today. Surely thou shalt be a Buddha.

"There is no grief among beings, all are filled with contentment. So are they content today. Surely thou shalt be a Buddha.

"All sicknesses are healed, and hunger is satisfied. Thus does it pass today. Surely thou shalt be a Buddha.

"Lust loses its power, sin and delusion cease. Thus have they ceased today. Surely thou shalt be a Buddha.

"Fear cannot linger then. And today, fear is gone. By this sign we know. Surely thou shalt be a Buddha.

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"Dust flies not abroad at such a time. So is it today. By this sign we know. Surely thou shalt be a Buddha.

"Unpleasant odors flee away; divine fragrance comes. Such fragrance breathes today. Surely thou shalt be a Buddha.

"All divine powers become manifest, save only those of the formless world. They all are manifest today. Surely thou shalt be a Buddha.

"Whatever hells there be, become manifest. They are all manifest today. Surely thou shalt be a Buddha.

"Solid walls and doors and rocks are no longer a barrier. They have today become as transparent ether. Surely thou shalt be a Buddha.

"Being born and dying cease at such a time. Thus it is today. Surely thou shalt be a Buddha.

"Do thou therefore quit thee valorously; linger not, but go forward. This we know well: Surely thou shalt be a Buddha."

When I had heard the words of the Buddha of that time, and of the dwellers in ten thousand worlds, rejoicing and glad of heart, I meditated thus:

"The words of a Buddha are not doubtful; the words of a Master are not vain. In a Buddha there is no falseness. Surely I shall be a Buddha.

"As surely as a clod thrown in the air falls back upon the earth, so is the word of the most holy Buddhas sure and everlasting.

"As surely as death is the constant portion of mortals, so is the word of the holy Buddhas sure and everlasting.

"As when the night has waned, the rising of the sun is sure, so is the word of the holy Buddhas sure and everlasting.

"As certain as the roaring of a lion that has come forth from his lair, so is the word of the holy Buddhas sure and everlasting.

"As it is certain that she who is with child must bring forth, so is the word of the holy Buddhas sure and everlasting.

"Let me therefore search and seek out the law of the making of the Buddha, upward, downward, toward the ten points of space, so far as the elements of law extend."

CHARLES JOHNSTON.

(To be continued.)

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RELIGION AND EDUCATION.*

A CENTURY ago the basis of a liberal education was considered to lie in the humanities and theology. These courses were the backbone of the college curriculum, the college president and the great majority of college instructors were in holy orders, and attendance at religious services was compulsory. To-day the humanities are deserted for the laboratory, and the place of religious training in our educational system has been so minimised as to be almost negligible. The pendulum has swung full length.

There are many signs that the present order, too, is changing, and that we are feeling our way to an ideal of education that shall neglect and belittle no side nor power of man's nature, that shall ask of the Spirit no less than of the Earth its secrets, and that shall train the heart and will as we now train the mind. We are men, and we wish to live fully and completely the whole life of man, completely open to the great Whole about us, sharing in its infinite richness, excluding nothing, belittling nothing, fearing nothing. Towards such an ideal the undercurrents of educational thought are setting.

But the undercurrents always change the first, and upon the surface of our academic life there is little recognition that man is more than mind. We are told that "Education must be based upon free-thinking," and it is assumed that "Free-thought and religion are at odds," that free-thought has judged religion and found it wanting. This is an assumption that it is well worth our while to examine. What is "free-thinking"?

If we turn to the dictionary we shall find that the term "free-thinker" originated about 1700, and was used to describe those who refused to accept authority and tradition as ultimate, insisting that the test of truth must be to each the verdict of his own mind based upon experience, that the mind must be free to think for itself; and from this, by just such an assumption as we are examining, the term came to have the secondary meaning of a skeptic, and, later, of an atheist, though it was first given to the Deists of England. Now it may well be held that education must be based upon freedom of the mind, as every permanent acquisition must also be based on freedom. But to assume that it is based upon atheism is clearly to beg the question, and to give to the term free-thinking a meaning it should never have borne. As a matter of fact the term in this country was most used in connection with the long struggle of the followers of Darwin in the doctrine of evolution, against the views of the origin of life then currently accepted both within and without the church. And here it was rightly used, for this contest was precisely for freedom of thought, for the right of these

*An address by Prof. H. B. Mitchell at the chapel of Columbia University.

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men to hold and proclaim opinions to which long research and study had led them. It was true that they were opposed to ecclesiastical authority, true that they were in opposition to the theology of the time. But between the doctrine of evolution and religion there was, and is, no conflict. Rather does evolution serve, as does all of science, to illumine and interpret religion.

There is another reason why it is fitting to call these men free-thinkers. They opened to our thought a wider, freer view of life. They found freedom not by exclusion but by inclusion, not by refusing to test and examine this or that realm of life, but by holding that nothing was too small or mean to have significance and to be worthy of our study. They sought to see life whole. Such catholicity as this has nothing in common with the prejudgment of religion as superstition or as negligible.

The truth is that though free-thought may again and again be the foe of theology it is the very root and basis of religion. Religion is an experimental science, and the teachings of Jesus are to be taken and tested as are the teachings of a chemist or a physicist. There are few things that would, *a priori*, seem more improbable than that revolving a coil of copper wire between two iron bars should be the source of light and heat and motive power a hundred miles away, or that by its means we could communicate without visible connection across the ocean. And if it were not for free-thinking we should dismiss such a statement as absurd, in advance of all testing. Instead we try it and see, following in our laboratories step by step the directions given us. In precisely the same way we are to test the teaching and guidance of Christianity. It is not freedom of thought which stands as a bar to the study of religion in our colleges and universities, but the lack of it. It is because our thought is not free, because it is bound by that mechanical perspective which sees near-by things as large, and lets a pencil's point before the eye shut out the distant sun. "There is no religion higher than the truth," and no greater aid to religion than that catholic search for truth which would see things as they are and whole, and test all by experience. It is only the narrow absorption of the specialist, the sophomoric conceit that belittles all beyond its ken, that is a barrier to religion as it is to truth.

We may then come back to our original thesis that education should deal with the whole of life, with no fear that the inclusion of religion can vitiate the rest. But were we forced to choose, then all the rest should go and religion remain. Such a statement is little in accord with popular views, yet we are driven to it by the very processes of free-thinking.

As we look out upon the world about us, or as we turn our thoughts inward to the inner processes that make our sentient life, we see an outer world of mechanism and of law, of facts and tangible forces, in which we are enmeshed and in which we act as they act upon us. But within

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this world of outer facts we see or feel an inner world of values, of appreciations and of feeling. And we perceive that the outer world and its happenings only interest and concern us as they affect this inner world—that if for any reason a fact were unrelated to our inner world of feeling, then for us that fact would be of no concern. With the world of facts and forces our minds are trained to deal. We learn to select and arrange them, to reproduce these and avoid those, according to our wish and will. But the power of appreciation, the sense of values, the ends to which our will should be directed, these receive little training, and are grouped together as the function of the heart rather than the mind. One and all they are the subject matter of religion, and together constitute the soul of man with which religion deals. Without them the world would be mere mechanism, dead and lifeless, however full of fact and force.

Let us see just what that means to us. Suppose I should be able to master my science as no one had done before me. Suppose I should become the greatest of mathematicians, able to solve problems that had heretofore lacked solution, to enunciate theories of form and number and logical processes new to the world. Suppose each of you were in like fashion to achieve pre-eminence in your chosen fields, and master facts and forces. And then suppose all power of appreciation, all sense of values, all the inner subtile powers of the heart, the ability to love, to desire, or to direct the will, were taken from you. What then would be your life? And mine? "For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" We do not need to look for a future existence to verify the truth of such teaching. It lies upon the surface of life as it is rooted in its depths. Is it not well, then, to take heed of it? To give thought and attention to the training of heart and will and soul, to the cultivation of a truer sense of values, a wider appreciation and a richer power of love, and to the strengthening of those inner faculties whose servant the mind should be and without which life is dead and useless?

For too long we have regarded religion, its counsels and its promises, as relating to a future life. It is largely because of this that we have so minimised it. We have felt, not wrongly, that our primary concern and duty was with our present life—the doing each day the work and duty of that day as best we could. But we shall find little warrant for the medieval attitude of theology in the teachings of the Christ. His message was an immediate one, so immediate that there are no possible conditions of human life in which it can not be accepted and followed. "Turn your hearts and minds, for the kingdom of the heavens is within your reach." Within your reach and mine, here and now, from where we stand.

The great symbol of death is an ever present reminder that the

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outer life is transient, that enduring reality lies within and not without. This has been the insistent note in all religious teaching. It is not the fact, but what the fact brings to the soul that is of moment, and over this we have power of choice. The fact passes, but what is builded into the soul remains a living part of a living organism. And the permanency of the soul is the permanency of its elements. Dust returns to dust and spirit to spirit. We cannot wonder, therefore, that the teaching of religion has been concerned with death and the beyond. But what will then be our only heritage can be claimed by us here and now. Here and now we can enter into that inner world of permanent values, open our hearts and minds to that great moving tide and breath of Spirit that sweeps through sentient life; so tune our wills to it, so live with its life and act with its force, that it becomes our life, and we take our place as part of the great moral order, which in ceaseless action is immortal and eternal.

To many this will either seem meaningless or but a reiteration of the ethical counsels we all wish to practise. There is certainly nothing new in what I would say. But it is not mere ethics. It is the reason and basis of Christian ethics—the following of the Christ, as we would perform some grave and serious experiment, looking in the life to which it leads us for the verification of the teaching. It is, in truth, of the utmost seriousness. For there is this difference between religion and all other sciences—that in the religious life we are ourselves the subject of experiment. We take our lives and natures into our own hands to mould and transform according to the guidance given us, and what we do we become. Once we have gained a light it never after leaves us. We can never again be ignorant of the law; never, having entered a wider, deeper consciousness, turn back and wholly forget.

It is into this wider consciousness and immortal life that the teachings of Jesus would lead us. It is a training of the heart and will, rather than of the mind. Not so much concerned with what we do, as with the way in which we do it; nor with the facts of our lives so much as with what we garner from those facts. What we garner will depend upon what we desire, so that this training is of our desire and our love.

If this be granted, there is a new question: how are we to open our hearts, how learn to love? It is not an easy question to answer in words, for we cannot tell in words how we perform the simplest act. How do we move our hands? By act of will, and so it is with the movements of the heart. How we will we do not know. When our hand has been cramped and dead, "asleep," as we call it, utterly unresponsive to the first efforts of our will, we can still, by directing our thought and will towards it, force back the blood and revivify the nerves and muscles. For awhile it seems sheer blind effort meeting no response. But in time its effect is felt and slowly and painfully the hand moves. It is

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the same with any exercise of body or mind or heart. "The kingdom of heaven suffers violence, and the violent take it by storm." It is a matter of the strength of our wills and the persistence of our efforts. But if we endure, one by one the promises of religion are verified.

This is a matter wholly within the possible experience of each of us. No age has lacked witnesses to its truth. There is no other fact in the whole of human history upon which there is such complete unanimity of testimony from such a vast variety of independent observers. Throughout these nineteen hundred years that separate us from the death of Christ his living spirit has dwelt with those "who loved him and kept his commandments," not as some vague overshadowing influence, but as living friend and master, known as your heart knows its friends. The communion of saints has been to such not a promise for their life after death, but a realised companionship in their daily walk. The life of religion is lived not alone, but surrounded with a host of witnesses and helpers, for as we enter into immortality we enter into the company of the immortals. Christianity worships and would serve not a dead Christ but a living Christ.

Do we realise what this means to each of us? If we do we shall see that we have need indeed of an education and a training that omits no side or factor of our lives. We would live our lives not only in the world but also in the kingdom of the heavens, not for ourselves alone but as servants of the king, as servants of the risen Christ. It behooves us to train ourselves that this service may be effective.

HENRY BEDINGER MITCHELL.

"He to whom the Eternal Word speaketh, is delivered from many an opinion"—Thomas à Kempis, Of the Imitation of Christ (Bk. I, Chap. III, V. 2).

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APOLLONIUS OF TYANA.

PART II.

AFTER having remained four months with the Brahmans, Apollonius seems to have returned home part of the way by sea. Philostratus is full of wonderful tales about fishes, pearl oysters, etc., but leaves us one item of interest. Before sailing our philosopher wrote the following mysterious letter to his hosts:—"I came to you by land and ye have given me the sea; nay, rather, by sharing with me your wisdom, ye have given me power to travel through heaven. These things will I bring back to the mind of the Greeks, and I will hold converse with you as though ye were present, if it be that I have not drunk of the cup of Tantalus in vain." Concerning this letter Mr. Mead writes as follows:—"It is evident from these cryptic sentences that the 'sea' and 'the cup of Tantalus' are identical with the 'wisdom' which had been imparted to Apollonius—the wisdom which he was to bring back once more to the memory of the Greeks. He thus clearly states that he returned from India with a distinct mission and with the means to accomplish it, for not only had he drunk of the ocean of wisdom in that he has learned the Brahma-vidyā from their lips, but he has also learned how to converse with them though his body be in Greece and their bodies in India."

After having returned to Greece, Apollonius visited Antioch, Cyprus and Paphos, where he instructed the priests of Venus with regard to their sacred rites, finally coming to Ephesus. He spent some time here lecturing to the people and exhorting them to abandon their frivolous and immoral mode of life. Meanwhile his fame had travelled far and wide; embassies came from various cities of Ionia inviting him to visit them. Smyrna, too, sent ambassadors, and when asked why they had invited him, they replied:—"To see you, Apollonius, and be seen by you." "Then," said Apollonius, "I shall come; our curiosity is mutual." Before he departed, however, he warned the inhabitants of an impending plague, but, as they paid no attention to his advice, he left for Smyrna, not considering himself bound to help them any longer. While he was at Smyrna, the Ephesians sent to him and begged him to come to their assistance as the plague, which he had predicted, was raging in that city. After having stayed the ravages of the disease, he departed, visiting many places in Ionia, living in the temples and purifying the ceremonial rites.

At this point in his biography, Philostratus says that Apollonius

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visited Ilium and spent a night alone in the tomb of Achilles. He also reports a conversation between the sage and the shade of the departed hero, which, however, has little or no semblance of likelihood. Be this as it may, it is certain that Apollonius restored the rites of Achilles and erected a chapel in which he set up the neglected statue of Palamedes. The Trojan heroes, then, still seemed to have some connection with Greece, which Apollonius, initiated into the occult science of another world, understood.

Having performed these pious rites our philosopher sailed to Athens, stopping en route at Lesbos. He reached the great city of Greece during the Eleusinian Mysteries and was immediately recognized and received by the crowds who flocked to meet him, neglecting their religious duties. But Apollonius rebuked them and presented himself for initiation. The hierophant in charge, however, when he heard of it, refused to admit him, on the ground that he was a sorcerer, saying that no one could be initiated who was tainted by intercourse with evil deities. The sage replied with veiled irony: "You have omitted the most serious charge that might have been urged against me: to wit, that though I really know more about the mystic rites than its hierophant, I have come here pretending to desire initiation from men knowing less than myself." Realizing his error the hierophant begged our philosopher to accept the initiation, but Apollonius refused, saying. "I will be initiated later on; *he* will initiate me." This remark is thought to refer to the succeeding priest who presided when Apollonius was initiated four years later.

Apollonius spent two years at Athens living in the temples, purifying the rites and lecturing to the people. Afterwards he travelled all over Greece, visiting all the places of religious note, even the most distant; "he visited the pagan festivals, amended the rites of sacrifice and penance, during a period in which Paul is said to have instituted Christian churches in the same places." (Treadwell.)

In the course of time the sage arrived at Olympia to see the famous games, and expressed himself as wonderfully pleased at the good order and religious zeal of the Eleans at their festival. A deputation of Spartans met him here requesting him to pay them a visit after the games were over. He looked at them sharply, but observed no trace of that hardihood for which the Spartans of old were famous. Accordingly he wrote at once to the Ephors declaring against their modern methods and advising them to establish the old order of things. In answer the Ephors said that they would obey all his instructions if he should remain of the same mind after visiting them. He then wrote them the following brief epistle:

"Apollonius to the Ephors, greeting!

"It is possible for men not to make mistakes, but it requires noble men to acknowledge they have made them."

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Subsequently he visited the Spartans and made a thorough investigation of their mode of life, and was successful in urging them to return to their ancient customs.

Apollonius next resolved to go to Rome, although Nero who reigned was not fond of philosophers and often treated them with severity. After paying a brief visit to Crete he set sail and landed at Puteoli, the port of Cumæ. When only fourteen miles from Rome, the sage met a certain Philolaus who tried to persuade him not to enter the city, recounting the many dangers attending philosophers there. When the disciples heard these things their hearts failed them, and out of thirty-four only eight remained. Among those who did were Menippus, Dioscorides the Egyptian, Damis and five others, whom Apollonius addressed as follows: "I do not blame those who have left me, but I praise those who have remained; those who have fled through fear of Nero I do not call cowards, but those who have conquered their fears are philosophers. We go to the city which commands the habitable earth, but tyranny is enthroned within it. Let no one deem us foolish in visiting this city which so many philosophers have avoided; for I hold that no danger, however great, can dismay Wisdom, and in what way could we exercise our powers, if there were no dangers?"

Accordingly they continued their journey and late in the day entered the city without molestation. While refreshing themselves at a nearby inn, a drunken singer came along singing verses of Nero's composition. He was a spy and had the power to arraign all who did not listen with sufficient attention. He accused Apollonius of violating the majesty of Nero, and the next day our philosopher was summoned before Telesinus, one of the consuls. In the course of their conversation, the consul was amazed at the religious zeal and boldness of Apollonius in answering his questions. "When you enter the temples, for what do you pray?" asked Telesinus. "I pray," said Apollonius, "that righteousness may rule, the laws remain unbroken, the wise be poor and others rich, but honestly." When the interview was finished, the consul gave Apollonius written permission to visit and live in the temples at Rome, as no one was allowed to do so without the sanction of the Pontifex Maximus, which office Telesinus held. After this our philosopher lived in the temples, reformed the rites and travelled from one to the other.

Meanwhile Demetrius, a Greek cynic philosopher of celebrity, came to Rome. He was a warm friend of Apollonius, having met him at Corinth, and was secretly his disciple; but he showed so much admiration for his master that, when he gained the enmity of Nero, Apollonius was suspected to be at the bottom of it. From this time on, every movement of the sage was watched, if perchance some treasonable utterances might be detected, but Apollonius indulged

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in no licence of speech, and yet took pains not to show too much concern for those who were spying upon him.

We are next informed that a distemper broke out at Rome which the doctors called catarrh. Nero had an attack, and all the populace crowded to the temples to pray for his speedy recovery. Apollonius became incensed at this foolishness and said: "Let the gods see to it, if they are pleased at this laughable event." This saying was reported to Tigellinus, Nero's public prosecutor, who immediately arrested our philosopher on a charge of high treason and haled him to court. A professional informer, who had ruined many people already, flourished a roll of parchment on which all the accusations against Apollonius were written, saying that he was as good as dead. But when the roll was unfolded, it was blank; every trace of writing had vanished! When Tigellinus saw this, he retired with the sage to a more secret part of the court and proceeded to question him about himself, his family, and his business. "How do you discover demons and spectres?" Tigellinus then asked: "Just as I do homicides and impious men," was the answer; a sarcastic allusion to Tigellinus himself, who encouraged Nero in his cruelty and debauchery. "Will you prophesy for me, Apollonius, if I ask it?" "How can I?" said he; "I am no soothsayer." "Why are you not afraid of Nero?" "Because the same deity who has made him formidable has made me bold," replied the sage. "What do you think of him?" was the next question. "Better than you do," said Apollonius, "for you advise him to become a singer, while I should advise him to keep silent." Tigellinus was impressed and said:—"Go, only giving security for your appearance when required." "But who," said Apollonius, "will be a security for a person whom nobody will put in fetters?" This remark seemed to Nero's prosecutor so superhuman and divine, that he feared to offend the gods and cried out, "Go where you please, for you are stronger than I."

Having thus fortunately obtained his liberty, Apollonius was walking through the city one day with some of his disciples, and they met a funeral procession, bearing a girl on a bier. The girl had died on her wedding day, and all Rome mourned with the groom, for his bride belonged to one of the most aristocratic families of the city. The sage approached the procession and commanded the pall-bearers to set down the bier, saying:—"I shall dry the tears which you are shedding for this maiden." The spectators thought he was going to pronounce a funeral oration, as he asked for her name; but he touched the body, spoke a few unintelligible words, and she arose, as though awakened from a deep sleep. Her relations presented Apollonius with a hundred and fifty thousand drachmas, which he in return settled upon her as a marriage portion.

While Apollonius was still in Rome, Musonius, a philosopher

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and friend of the sage, had been cast into prison by Nero. Although no open relations were held between the two philosophers—for Musonius did not wish to get Apollonius into trouble—nevertheless they corresponded, and I give below some examples to show the laconic brevity of our sage's style.

"Apollonius to Musonius, the philosopher, greeting:—

"I want to go to you, to share speech and roof with you, to be of some service to you. If you still believe that Hercules once rescued Theseus from Hades, write what you would have. Farewell!"

"Musonius to Apollonius, the philosopher, greeting:—

"Good merit shall be stored for you for your good thoughts; what is in store for me is one who waits his trial and proves his innocence. Farewell!"

"Apollonius to Musonius, the philosopher, greeting:

"Socrates refused to be got out of prison by his friends and went before the judges. He was put to death. Farewell!"

"Musonius to Apollonius, the philosopher, greeting:—

"Socrates was put to death because he made no preparation for his defense. I shall do so. Farewell!"

However, Musonius, the Stoic, was subsequently sent to penal servitude by Nero.

Nero was now (66 A. D.) setting out for Greece, and before his departure, he issued an edict banishing all philosophers from Rome. Apollonius, therefore, resolved to go to Spain, ostensibly to study those semi-barbarous nations and their philosophies.

While in Spain, Apollonius spent his time visiting the places of religious interest and discoursing with his disciples. The revolt of Caius Julius Vindex, governor of Gaul, was hatched in Spain at this period, and it is certain that Apollonius had a hand in it. He was on terms of great intimacy with the prominent conspirators, and at one time had a secret interview with Vindex which lasted three days. On the whole there seems little doubt that the visit of Apollonius to Spain was solely for the purpose of furthering and perfecting this revolt. Thus, while Nero was singing licentious songs in the Greek theatres and contending in the Olympian games, a rebellion was maturing in Hesperia destined to deprive him of crown, voice and life.

After these events in Spain Apollonius and his disciples took ship and skirted the Libyan coasts, finally landing at Lilybæum in Sicily, where they heard of Nero's death. After this they visited Agrigentum, Syracuse and Catana, spending in all a year in Sicily. From Messana they took ship to Athens and were favored with good winds as far as Leucas, on the island of Leucadia. Here Apollonius said:—"Let us leave this ship, for it is not fit that we sail in her to Greece." Accordingly they boarded another ship and after a very

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rough voyage landed safely at Lechæum near Corinth. The other ship, however, sank with all on board. At Athens Apollonius was initiated into the mysteries, and the rites were performed by the successor of the hierophant who had formerly refused him initiation. "Apollonius passed the winter in Greece and in the spring he resolved to go into Egypt. In visiting the several cities of Greece and their temples, he never failed giving those in charge the best advice of which he was possessed. He saw much to censure and much to commend, and he never spared praise when it was due. Great reformation was wrought in administering the rites and in the moral practice of the temples, through the teachings of Apollonius."

In accordance with his wish to visit Egypt, Apollonius engaged his passage in a ship which was freighted with images of gods. The merchant who owned the ship did not like the taking of passengers with his sacred cargo, fearing that the gods would be defiled. Apollonius rebuked him for his foolish sentiments and also for his impious trade, and then turning to his disciples, said:—"It would be injudicious in us to attempt to go against the stream; it might expose us to danger. Socrates was the only man who had courage to undertake it, and it proved his ruin. Truth is known to a very few, and false opinions go around with the rest of the world. The wise man retires within the sanctuary of silence" (Treadwell). So saying, they sailed to Rhodes, stopping on the way at Chios. While looking at the Colossus, which was now in ruins, Damis asked his master if he had ever seen anything greater. "A man," said the Master, "who walks in wisdom's guileless paths that give us health."

The city of Alexandria received him with great pleasure as the citizens were fond of philosophy and eclecticism. He lived in the temple of Serapis, but the task of reforming the public cults, especially the blood-sacrifice, was a far more difficult task than he had yet attempted. The high priest looked on in high disdain. "Who is wise enough," he mockingly asked, "to reform the religion of the Egyptians?" "Any sage," was the confident retort of Apollonius, "who comes from the Indians."

After Nero's death the Roman Empire fell in the hands of Galba, Otho and Vitellius in rapid succession. They all used their power to gratify their evil desires, and all met violent deaths. Vespasian was then proclaimed emperor by his army and Apollonius espoused his cause warmly. On his way to Rome, therefore, Vespasian halted at Alexandria to consult with the sage. Accordingly, as he approached the city, all the priests, magistrates and important men went out to meet him. Apollonius, however, paid no attention to the procession; he was teaching philosophy in the temple at the time, and did not even leave his school to wait upon the emperor.

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Vespasian received the delegation with a short speech, looked about him, and inquired for the Tyanean. When informed, he said:—"Let us go, then, to the temple, to offer up prayers to the gods and converse with the Tyanean." After some preliminary conversation, Vespasian asked:—"Do you require a ruler, to observe the golden mean in the government of an empire?" "Not I," replied Apollonius, "but God, who requires equity"; and then he introduced Dion and Euphrates, with whom he was at that time in perfect accord, to the emperor, assuring him that they were friendly to him and capable of counselling him well.

These three had many conversations with Vespasian, which are recorded at great length by Philostratus, but I question their value. Euphrates, however, had become secretly jealous of Apollonius because the emperor hung upon his words as upon an oracle, and in their conversations always took the view opposed to that of the sage, praising democracy and advising Vespasian to resign his power. A few days later, however, the emperor asked them publicly to demand anything they wished. Apollonius and Dion refused altogether for themselves, but Euphrates had several requests, some for himself and some for others, all of which had money for their object. Apollonius only smiled and said:—"How came you, Euphrates, to speak so much in favor of democracy, who had so much to ask for from a monarch?" This seems to have been the chief cause of enmity between the two men. After the emperor's departure, Euphrates broke out into open disrespect and injustice, but Apollonius, as a true philosopher, always had good reasons whenever he saw fit to rebuke him.

Soon after the above conversation, Vespasian left Alexandria for Rome, but before going he begged Apollonius to accompany him. The latter refused, saying that he had not yet become well acquainted with Egypt and wished to compare the wisdom of Egypt with that of India. The emperor, when he saw that Apollonius was resolved to travel further in Egypt, said:—"But you will surely remember me?" "Assuredly," was the reply, "if you remain true to your better self." Later on, however, there was a rupture between them as Apollonius discontinued his visits in spite of more and more pressing invitations on the emperor's part. The cause seems to have been as follows. Nero in a lucky hour had restored liberty to the Greek cities, so that they flourished once more under their own manners and customs, and did not feel the burden of the Roman yoke. Vespasian, under the pretense that some disturbance had taken place, deprived them of this liberty and thereby incurred the censure of Apollonius, who had always been a champion of Greece. Accordingly he wrote the following terse letters to the emperor:—

"Apollonius greets the emperor, Vespasian:—

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"You have, as I hear, enslaved Greece and consider yourself greater than Xerxes; but you do not see that thereby you have become smaller than Nero, for he gave up something which he possessed. Farewell."

To the same:—

"Disappointed in regard to the Greeks, who from freedom have returned to slavery, what do you expect from me? Farewell."

To the same:—

"Nero freed the Greeks in sport; you enslave them in earnest. Farewell!"

Apollonius now resolved to pay an extended visit to Upper Egypt. His disciples now numbered over thirty. Of these Menippus, who had just completed his five year's term of silence and was now entitled to address others, stayed behind. Dioscorides stayed behind, too, on account of feeble health, and about twenty others, when they received a hint from Apollonius on the dangers and hardships of the journey. When we remember that the sage was at least seventy at starting we realize the remarkable endurance which his life-long training and habits had given him. He seems to have spent the most of the remaining twenty years of life in Egypt, but of what he did in the secret shrines of this mysterious land Philostratus does not say anything essential. The few gleanings which I have seen fit to collect are so evidently a rhetorical blend of scattered incidents that the truth is hidden very far below the surface. But of this more in another issue. L. G.

(*To be continued.*)

"I once stood among the ruins of Eleusis, overlooking the sea; and a friend made me this rough translation from a tablet which marked the place of a Greek initiate of many centuries ago:

"O Initiates, then you saw me coming out of the place during a night which was greatly illuminated; now you see me in the day. I am an orator by birth. But having left oratory I have become an Initiate. Do not ask for my name, because the sacred law has taken my name and has cast it in the many colored seas. But when I go to the sea of the Makar (blessed), then my relations shall tell you my name. 'Now,' will say the children, 'we tell the name of our glorious father, who, while he lived, kept it in the depths of the sea.'—

"The name of the deceased was Apollonius."

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AN ARYAN MEETING IN 1893.

IN the palmy days of The Aryan, there occurred now and then a meeting of so much more than usual interest, that some one wrote notes of it, either at the meeting or the next day. Those were the days when people would drop in from anywhere, and one could always count on a spirited discussion. On this particular evening, Colonel Hooper opened the ball, so to speak, with a very interesting paper relating his own personal experiments in hypnotism when a boy. Some traveling hypnotiser called his attention to the subject when he was only about twelve years old, and during the next five years he made a great many experiments. By the time he was seventeen, he became disgusted with the whole thing, he knew not why, and gave it up entirely. He began very naturally with the Braid method, which depends upon inducing fatigue of the eyes by gazing at some small bright object, followed by an imperious command to sleep. He found that a large proportion out of a given number of people were susceptible, but were affected in different ways by the methods that Colonel Hooper used, the results obtained being divisible into four classes. (I.) With one boy he could control only the motor muscles, the mind being quite unaffected. (II.) With another, the imagination was reached, and Colonel Hooper was able to make the boy fancy himself a cat, for instance, and exhibit a far more perfect representation of a cat than he was capable of doing when awake. (III.) Another boy became clairvoyant, and was able to give an account of some friends of Colonel Hooper's then in the Sandwich Islands, fully corroborated by subsequent letters. None of these subjects seems to have been affected on more than one plane of consciousness, and each remained insensible to the hypnotic influence in any other condition, the boy who could move his muscles never imagined himself to be other than a boy, and the clairvoyant boy never thought that his muscles were not under his own control. (IV.) One boy, a lazy, idle, and generally bad boy, was so affected by the influence exerted by Colonel Hooper, that he became an excellent scholar, shot up to the head of his class, and his conduct generally was above reproach. But after Colonel Hooper left the place where they both lived, the boy rapidly degenerated, and without the hypnotic influence to keep him up, completely relapsed.

Colonel Hooper said that at that time he could give no explanation of these phenomena, but became convinced that any influence which tended to make of a human being a mere puppet, swayed by

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the will of another, must be pernicious, let alone the danger of arousing forces of which the operator and subject were alike ignorant, and which they could not control.

(It must be remembered that this paper was the report by an elderly man, of the researches and experiments of a boy of seventeen, and much must have been left out, and probably a good deal read in. Nevertheless it is a very interesting report of a very early stage in the history of hypnotism.)

Mr. Bertram Keightley followed Colonel Hooper, with a few remarks based on the verses from the Bhagavad Gita read by Mr. Judge, on opening the meeting, wherein "the five agents" necessary to the accomplishment of every act were enumerated. Mr. Keightley spoke of the five planes of consciousness, and of the five kinds of Prana, as described by Rama Prasad and others, and seemed to think that much might be learned from the hints in old Hindu books upon these subjects. He considered hypnotism as harmful because it acted upon the mental plane, and mesmerism as beneficial, because it was, if properly administered, a mere transference of vital force from the operator to the subject, quite analogous to the transfusion of blood as practised by modern physicians. He laid great stress upon the principle that such mesmeric treatment to be really beneficial, must act entirely upon the plane of vital force, so to speak. The operator should keep his mind in an attitude of calm and sympathetic expectancy, fastened upon the organ he is endeavoring to aid, for any strenuous exertion of will-power, or any attempt to improve the *mental* attitude of the patient, would inevitably result in hypnotic phenomena.

Dr. Buck, also a visitor at The Aryan that evening, "took up the wondrous tale" with an admirable exposition of the subject, illustrated by some diagrams showing the relations of the macrocosm to the microcosm, of the universe to man, the nature of the laws of vibration, and of the polarisation of cells. The seven planes of the universe were represented by seven parallel spaces, the seven planes of consciousness in man illustrated by smaller but also parallel and corresponding spaces in two individuals. According to this diagram the sphere of hypnosis does not extend beyond the lower mental planes. The two individuals mentioned are the operator and the subject, and vibrations started on any plane in the consciousness of the operator (below that of the higher mind) would start corresponding vibrations not only on the same plane in the subject, but throughout the universe, just as one piano string will answer another that has been tuned in the same key.

Dr. Buck then gave a brief exposition of the theories of Helmholtz and others as to the corresponding laws of color and sound, considering it a fact that an invisible color was an audible sound;

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and an inaudible sound was a visible color. That is, that certain rates of vibration were represented to our perceptions as color or as sound, according to their swiftness and their quality, the properties of a wave, or vibration, being four, its length, its rapidity, its quality, and its amplitude. (It was said, also, that there are 32,000 vibrations between the last perceptible as color and the first perceptible as sound.) It was noted that a vibrating string if divided by a node at its central point, would give forth a sound just one octave higher, each equal division of the string giving out a proportionately higher note, showing the rhythm of seven in sound, as the white ray splits into the seven colors of the spectrum.

The rate of vibration, then, of any plane in the subject being made synchronous with the corresponding plane in the operator, hypnotic condition ensues, and the corresponding cosmic plane is also set in vibration. It will be easily seen, therefore, that the will of the operator, acting upon the lower mental plane, not only affects the mind of the subject with more or less permanent effect, but also opens a door through which elemental forces of the worst description may rush in.

The ordinary hypnotiser begins his work upon the lowest plane, the adept using such forces begins upon the highest.

Again, suppose a mass of cells, or rather cœloids, adhering to some surface, in a condition, owing to their imperfect development, of non-polarity, that is, with the positive and negative poles of each cell lying in diverse relations to each other, and therefore inert and incapable of organization. A magnetic current of moderate force sent through such a mass of unpolarised cells, would result in bringing them into partial harmony, but a large proportion of its force would be expended in the effort, leaving but a small residuum to pass through the mass of cells. A second vibration, however, finding its path partially prepared for it, would lose less of its force in the transit, until succeeding vibrations, having brought the cells into a condition of perfect polarity, the whole amount of force would be transmitted.

Therefore it will be seen why the hypnotiser finds it so much easier to affect a subject that he has controlled before, and why automatism, as it is called, the reducing the mind of the subject to a state of complete subjection, in which he becomes a mere puppet in the hands of the operator, is so exceedingly dangerous. Colonel Hooper's experiments on his idle and vicious schoolfellow also serve to show how superficial the effect upon the boy's real nature was, as the force being withdrawn he at once relapsed into his original condition, with the additional danger of a liability to be affected by *any* will, for good or for evil, stronger than his own.

In summing up the discussion, of which the above is but a

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meagre report, Mr. Judge said that none of the speakers had touched upon the real reason of H. P. B.'s theory that "mesmerism is a beneficial force, hypnotism an evil one." That reason lay in the fact that hypnotism produced a violent contraction of all the cells of the body (a condition, Dr. Buck said, analogous to that produced by chloroform), and therefore prevented the proper action of the vital forces; whereas mesmerism, acting upon the physical plane, was really a transfer of vital energy akin to the transfusion of blood, which, expanding the cells, and setting free the clogged currents of life enabled the vital forces to repair the ravages of disease. Mesmerism, or animal magnetism, acted entirely upon the physical plane, hypnotism upon the mental, wherein lay its danger, as set forth by the other speakers.

Here the notes end, but in an article by H. P. B. (in *Lucifer*, December, 1890) we find a very extensive treatment of the subject and much valuable information.

(As the *Lucifer* article referred to in the notes of "An Aryan Meeting" was published so long ago (December, 1890), it was thought best to give some extracts from it here. The whole article is so valuable that I regret extremely that these extracts are necessarily brief. It is very interesting to compare with it an article in the *Encyclopedia Britannica*, by the late Clerk Maxwell on "Electricity and Magnetism.")

H. P. B. on Hypnotism.

In the *Lucifer* article H. P. B. begins by explaining the Braid method, by which sleep was induced through the fatigue of the eyes fixed upon a small bright object held between the brows. In this method (says H. P. B.), no electro-psychic or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the bright object gazed at. It is the *eye* (the most occult organ on the surface of the body) which, by serving as a medium between the bright object and the brain, *attunes* the molecular vibrations of the nervous centres of the eye into *unison* (that is, equality in the number of its vibrations) with the vibrations of the bright object. It is this unison that produces the hypnotic state. But it is through *atomic*, not *molecular*, vibrations, produced by the act of energy called Will, in the ether of space (therefore on a quite different plane), that the *super-hypnotic* state (suggestion, etc.) is induced. In animal magnetism or mesmerism, produced by passes, it is the human will—whether conscious or otherwise—of the operator, that acts upon the nervous system of the patient. For what we call "will-vibrations" and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular

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motion, the two acting on two separate degrees of the cosmo-terrestrial planes. (A clear realization of what is meant by *will* in occult sciences is necessary here.)

That which is transmitted has no name in European languages. Occultism calls this force "the auric fluid," to distinguish it from the auric *light*, the *fluid* being a correlation of *atoms* on a higher plane and a descent to this lower one in the shape of impalpable and invisible plastic Substances generated and directed by the potential Will. The auric *light* (Reichenbach's *od*) is a light surrounding every object in nature, and is only the astral reflection emanating from them; its color or colors, their combinations and the varieties thereof, denoting the special characteristics and qualities of each object and subject, the human aura being the strongest of all.

When a healthy operator mesmerizes a patient with a strong desire to cure him, the exhaustion of the operator is in proportion to the relief felt by the patient;* a process of *endosmosis* has taken place, the operator having given part of his vital aura to the patient. Too much of it would kill him, as a glass may be shattered by too powerful vibrations.

The agent of this transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane—the realm of atoms.

The direct gaze of the operator is more potent, hence more dangerous, than the simple passes of the mesmerizer, who, in nine cases out of ten, does not know how to will. Mesmerism by passes is performed on the first (and lowest) plane of matter, hypnotism (which necessitates a well-concentrated will), is enacted (if performed by a profane novice), on the fourth plane, if by anything of an occultist, on the fifth.

Occultism maintains that electric or magnetic fluids, which are identical, *are due in their essence and origin to molecular motion*, now transformed into *atomic* energy. Because the needle of a galvano—or electro—meter fails to record the presence of electric or magnetic fluids, it does not follow that none exist, but rather that the energy has passed to a higher and non-connected plane.

The force, then, which is transmitted from one man or object to another, whether by hypnotism, mesmerism, electricity, metallo-therapeutics or "fascination," is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on,—of which sub-planes there are seven.

All bodies endowed with the power of calling forth these phenomena, have one thing in common. They are all generators of rapid molecular oscillations, which, whether through transmitting

* But the skilful mesmerizer will know how to replenish his power from the cosmic life-currents.

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agents or direct contact, communicate themselves to the nervous system and change the rhythm of its nervous vibrations on the sole condition of being in *unison,* not in nature or essence, but in number of their vibrations. Moreover this rate, especially in an animal organ or organic cell, changes according to health and general condition.

Therefore, two conditions are requisite to success in an hypnotic experiment. *First:* as every organic or inorganic body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out *what* body is in unison with any special human nervous system; and *second* to remember that these bodies can only influence such systems when the number of their respective oscillations becomes identical.

On all planes the agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics, it is known as WILL.

As the rate of molecular motion in metals, woods, crystals, etc., alters under the effect of heat, cold, and so forth, so is the rate of vibration raised or lowered in the cerebral molecules. In Braidism it is the eye that, unconsciously to the subject, attunes the oscillations of his cerebral nervous centres to the rate of vibration in the object gazed at, by catching the rhythm of the latter and passing it on to the brain. But when passes are used, it is the Will of the operator radiating through his eye, that produces the required unison between his will and that of the subject. And out of two objects attuned in unison, one will always be stronger than the other, and thus have mastery over it, with the potentiality of destroying it. See the experiments with the "sensitive flame," which will respond to a note struck in ratio with the vibrations of the heat molecules, or may be *extinguished* by an intensification of the sound.

KATHERINE HILLARD.

What you do is to visit Heaven. You must learn to live in Heaven and to visit earth.—The Book of Items.

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ON THE SCREEN OF TIME.

Should We Pray?

"IT certainly was a difficult situation. Here was this woman, a church member, coming to me, a Theosophist, and complaining that it seems such folly to repeat the same old prayers, asking for mercy and grace and all the rest of it, when, as she expressed it, 'of course God, being God, must be merciful without our having to nag Him into being what He is.'"

The speaker was the Objector, talking with the same informal group and in the same oasis (a wonderful oasis) which the Screen reflected in the last issue of the Quarterly.

Now the Objector was feeling sorry for himself. The gods had not been treating him quite fairly. He was doing his best for them—and they had put him in a hole! He was not complaining, but he was prepared for sympathy. Did he get it? Not in the least. Politely, but with admirable lucidity, it was explained to him that he was an idiot. A Theosophist, it was said, should be equal to that or to any other emergency; and his emergency in the case of this church member called for nothing more than a proper understanding of Theosophy. He had not wished to upset the woman's faith? What else could he do? Why, re-establish it, of course, on a new and better foundation!

"Jehovah, hungry for blood and gore, needs to be pacified, I suppose: needs to see that woman on her knees, howling for mercy?"

"My dear Objector," said the Student, "you would try the patience of all the saints. Why be so extreme? And, pardon me, but do you never ask for mercy?"

"I, a Theosophist, ask for mercy! What do you mean? *Pray!*"

"Yes,—*pray.* I suppose you meditate?"

"Certainly I do. But that is an entirely different process."

"Well, we need not quarrel over terms. But while we are skirting the quarrel, tell me, what is the difference?"

Prayer and Meditation.

The Objector replied promptly: "To pray is to ask for something from a superior power or person; to meditate is to think of yourself as possessing it and to feel yourself being it. The first is the attitude of a slave. The second is the attitude of a King."

"Yet the King, accepting your simile, would be compelled to recognize, before he began to meditate, that in any case he could attain some state of consciousness superior to his normal state: he

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would be obliged mentally to formulate and, to some extent, even to define the nature of this superior condition."

"True; but he would regard it as part of himself. He would not be leaning or relying upon someone else."

"Nevertheless the fact that he recognizes his normal condition as lower than the other which he seeks, implies some appreciation of his own ignorance, of his own limitations. And the question then is, whether that which seeks is sufficiently wise to know what to seek and how to seek it and how to recognize it when he obtains it. Would not your King—yes, even your King!—ask some teacher to advise and to help him? Or do you suggest that he would just order such a teacher to help him, with the subdued glitter in his eye of one who says, 'Off with your head, my man, if you cause me unnecessary delay'?"

"I do not see what asking a teacher for advice has to do with it. I am quite prepared to ask for advice, and frequently have done so, both of those seen and unseen; but this was in the service of those whose advice I sought. There is all the difference in the world between that and asking, let us suppose, for material prosperity or for personal health."

"How about spiritual health?"

"Well, I never have asked for it. I have tried to obtain it directly, by means of meditation as I have already defined it."

"You will admit, however, that if you ask for spiritual advice in order, presumably, that you may perform your duties better, it would be equally legitimate, with the same motive, and for the same purpose, to ask for spiritual strength?"

"Theoretically—yes. And I suppose, as a matter of fact, that when about to lecture, or something of that sort, I have asked the Master to help me."

Prayer and Duty.

"Good," said the Student. "But you will admit further, if only theoretically, that all our duties should be performed as for the Master; should be performed as if they were the commands which he has laid upon us for the day; and that this is as true of dusting a room or writing a letter as of lecturing or writing an article for the Quarterly?"

The Objector saw the drift of the argument and he did not like it. He would be frank and open to conviction. He would be amazingly frank. But he would be honest, too. "Now see here," he said; "I understand what you are driving at. But it is no use. I'm too old. I have not prayed for twenty years—except twice, when I lost my head; and then I prayed to the Master, and he gave me what I wanted, and I've been sorry for it ever since. But you

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cannot persuade me that I ought to pray about a lot of trivial things like sticking postage stamps on letters or buying shoes or groceries. It would be outrageous to bother the Master with such insignificance."

Then the Centre joined in. The rest of us are glad when this happens. "Do you think we always *know* when a duty is trivial? *Can* any duty be trivial? Is not every duty, even the smallest, 'God-sent,' and therefore as vital a part of the scheme of things as the most tremendous issue between nations?"

The Objector sought refuge in conscience—and, be it remarked, to shift the ground from reason to intuition during the course of a discussion is proof that you have never squarely faced and thought the subject out. "It shocks me," he said. "It would simply be impossible for me to do it. And I think it would be degrading, too. I have too much respect for the Master and too much respect for myself."

Duties Small and Great.

The Centre now suggested that almost anything which conflicts with the habits of twenty years is shocking, at first; but that the real question is, What is right, logically and spiritually, regardless of past practice? If it be true that we are in no position to judge the relative importance of our daily duties, then why not ask for the Master's help in the right performance of one as of another, and trust to him to decide when and what sort of help is needed and should be given. "Personally, it is my aim to undertake nothing without prayer. What does concentration mean, if not the focussing of every faculty we possess, including the highest light and the utmost help we can obtain, upon everything we do? And why exclude the Master from our reservoir of power? May he not be more intimately concerned, even than we are, in the proper discharge by us of some duty which we deem unimportant? For all we know, may not its most complete and perfect performance be essential to some work upon which he is engaged—a necessary link in a chain of action?"

Self-Reliance.

"But surely it cannot be right to rely upon another for the proper discharge of our own duty! Surely such dependence would be degrading!"

"Is it degrading to rely upon the Higher Self? And if not—if we merely fatten our personality by relying upon anything else—why should it be degrading to rely upon the Master? If you pray to an extra-cosmic God, to a God or Person entirely separate from yourself, the result of course would be enervating and disastrous. But the Master is *not* separate. Actually, he is nearer than hands or

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feet; more truly yourself than your own mind. If you identify yourself with your mind, he seems separate. But if you rise to the plane from which you see your mind as separate, that which sees is merely a branch of the Vine, a ray of the Master-Soul."

What Prayer Does.

At this point the Observer joined us, and, upon learning what our discussion had been about, cheerfully remarked that the question was not open to discussion at all. "What prayer does," he said, "is to create a channel along which spiritual powers can flow. Its purpose is to induce a condition of receptivity, and then of unison—finally of union. We have to provide the channel. We have to do half the work. 'Ask and ye shall receive' simply meant that we have to do our share. A man may try to push money into our hand, but if we keep it tightly clenched, we are not likely to carry any of his money away with us. We must open our hands to receive. More than that, we must raise them high to heaven and demand the thing that we want. We must demand—whether it be mercy or wisdom or love or power. We cannot expect to receive unless, by our own inner force and aspiration, we build a bridge between ourselves and the divine world."

The Use of Terms.

"There I am with you," remarked the Objector. "To pray is one thing; to demand is another. I believe in giving orders. I object to crawling."

"But to demand, with the reservation 'Thy Will be done, not mine'—and I presume you would not omit that reservation—is not so unlike a prayer! Is it the word 'prayer' that offends? As I recollect, there are five distinct words used in the New Testament which are translated in the authorized version as 'pray.' There is *deomai,* to want, to pray, to beseech, as in 'Pray ye therefore the Lord of the harvest'; there is *erōtaō,* to ask, to interrogate, as in 'I will pray the Father, and he shall give you another Comforter'; there is *euchomai,* to pray, to wish, as in 'pray one for another, that ye may be healed'; there is *parakaleo,* to call for, or alongside of, as in 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?'; and then there is the more common word, *proseuchomai,* to pray or wish for, as in 'After this manner therefore pray ye.' Why not use another term?"

Madame Blavatsky on Prayer.

"It is not the term to which I object; it is the attitude of mind which the act involves. And what did Madame Blavatsky say about it? In the *Key,* does she not answer the question, 'Do Theosophists

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believe in prayer?' with an emphatic negative, and does she not give good reason for the faith that was in her?"

"Fortunately she does give good reason, which, however—and I am surprised that you, the Objector, should have dragged in 'authority'—happens to bear out my contention instead of yours!" And the Observer produced a copy of the *Key,* which he had extracted from a nearby shelf during the course of the discussion. "H. P. B. protests against selfish prayers addressed to a separate or extra-cosmic God. She approves specifically of prayer addressed to 'the Father which is in secret.' And in practice, did she not appeal constantly to the Master 'to do things'? Did she not attribute to his intervention all her success and all her knowledge? Did she not rely utterly upon his guidance? In the *Occult World,* are we not told of a voice more shrill than Saraswati's peacock, with the request 'Come quicker and help me'? You, who have appealed to the very great and undisputed authority of H. P. B., will surely not accuse her of any lack of courage or of undue dependence upon others, or of 'crawling.' Yet what was that cry of hers if not a prayer for help?"

"Oh, but she was appealing as to a friend, not as to a God."

The Master as Friend.

"She was appealing none the less; and she would not have appealed if she had not recognized superiority. Further, has it not occurred to you that the Master *is* a friend—very anxious to help, very sorry if we limit his opportunities to help us" (The Centre was speaking now). "'Henceforth I call you not servants . . . but I have called you friends.' I wish so much it could be realized that while in one capacity the Master is the great High Priest, in another he is Elder Brother; and that it is his deepest wish to be the nearest and most intimate factor in our lives. There is nothing, absolutely nothing, about which he does not wish to be consulted, directly by each one of us; and there is nothing he will not do for us, with love and with joy, if the earnestness of our desire, the purity of our motive, and, above all, the Law itself, unite in making it possible for him to help us."

"Well, if you are right," commented the Objector, "it confirms what a friend of mine said the other day—that, to be an Occultist, you must have either the heart of a little child, or a most brazen and astonishing effrontery!"

We laughed. And then the Objector, aghast at the threatened upheaval of his theory and practice, but now really interested and concerned, asked if anyone present would be prepared to carry prayer so far as to ask the Master's advice about the choice of new clothes. The Philosopher undertook to answer.

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Continuous Prayer.

"I believe," he said, "that you have it in your head that the only way to pray is to go down on both knees and to intone prayers out of a book. Do you remember what is said in *Fragments:* that the real life of the disciple is his meditation—his continuous meditation? Connect that with what Pascal says of our conversations with ourselves, of our talks to ourselves, that they colour the mind more than any talk with others; and with Lacordaire's definition of the inner life, which, he says, consists of each man's conversation with himself. Do you not see that this conversation, which is almost perpetual, should be carried on with the Master, and with our own ideal of the Master until we know him as he is? How are you ever going to achieve that, unless you begin?

Prayer and Motive.

"And although you may have taken the instance of clothes to reduce the whole thing to an absurdity, I, for one, really do not see why clothes, in our work, are not of great importance. Do we choose clothes for our personal and selfish satisfaction? If so, we certainly have no right to ask the Master about them. In fact, we have no right to look him in the face, mentally, so long as we are guilty of such conduct. But if we regard ourselves as instruments, as agents, or as heralds with a message from an immortal King, I suggest that clothes, and their impression both upon ourselves and upon others, are matters of divine moment. Does it not amount to this, that 'it is not what is done, but the spirit in which the least thing is done, that counts'? It is all a question of motive. In fact, I have come to realize that our willingness or unwillingness to ask the Master for help in any given undertaking, provides a sure test, for finer natures, of their motive. If I dare not ask him for help, it means that I realize, intuitively, that my motive is not what it ought to be; that it is partly selfish. And in that case the thing to do, clearly, is to purify our motive until we can go to him without hesitation, not that we may do our work to our own satisfaction, but that we may do his work (it should always be his work) to his satisfaction."

What is Important?

"I had a curious experience of that the other day" (this from another member of the group). "I was due to lecture, and had believed that there would be a large audience and that one or two 'important' people—people I have been 'nursing'—would be present. I had been preparing myself for a considerable effort. It has always been my habit, on an occasion of that sort, just before the lecture, to try to realize the Master's presence and to make myself, in a very definite

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sense, his instrument. Doubtless all of us do the same thing. 'Prayer' or no 'prayer,' we speak to him in our minds and ask him to use us for his message. Well,—when the hour came, I found that my audience would be quite small and that the 'important' people would not be among them. None the less I made my interior appeal —only to realize, instantly, that I was putting less force into it, less of real urgency, than I would have done if the need had seemed to be greater. At once there came back to me something that Mr. Judge said years ago—'If you are disappointed in the size of your audience, make a greater rather than a lesser effort'; and then the very clear understanding of what you have just been saying, first, that we cannot judge the need, and secondly, that we should 'ask' with all our force—or not ask at all. Fortunately I had time to try again; and I was glad afterwards, judging by results and by my own feeling, that I had received that shock of self-enlightenment."

Lifeless Prayer.

"That we should ask, if at all, with all our force, with all the spiritual energy of which we are capable: I am glad you spoke of that," said the Observer. "I am afraid to use the word 'prayer' in the presence of our Objector; but it has often seemed to me that to make an inner appeal with anything less than all our power, is as unpardonable a breach of good manners, in an occult sense, as it would be, at Court, to whistle if we wished to attract the attention of the King. It reminds me of an accident—a true story, this. A young lady of my acquaintance, a faithful Church-goer, was saying her morning prayers. She yawned, and yawned so unrestrainedly that, to her horror, her jaw refused to close! More than an hour passed before she was able to move it. Can you imagine anything better illustrative of most people's prayers? And then they wonder why their yawns are left unanswered!"

"The moral of that story," said the Objector, "ought to be that prayer is dangerous. I thank you for your support."

"You are welcome, I am sure," replied the Observer with a smile. Then, to the Centre:

Personal Will.

"Do you remember telling me once of a visit you paid to the shooting-box of a friend? You said that you were sitting one day on the veranda, and that a most friendly rabbit ran out from the shrubbery onto the drive-way and gazed appealingly at you. Then your host appeared, gun in hand, and took careful aim—and that never in your life had you prayed as you prayed for that small rabbit. Nevertheless, the shot struck home. Your prayer was not answered. Would it not have been more effective if you had pro-

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jected your imagination and your will and had interfered with your host's aim? Could you not have saved the rabbit's life?"

"I remember," answered the Centre. "And I suppose, if I could use my will as you suggest, that the rabbit might be alive today. But think how much one would have to know before doing a thing like that. One would need the knowledge of a Master. There would be the Karma—the accumulated destiny—of the rabbit, and of the man with the gun, and my own Karma (because I really suffered when the rabbit was shot); all to be taken into account and weighed in the balance and acted upon. Only a Master could do it. To use will without knowledge—granted, even, that the will, in such circumstances, would be effective—is not the way to serve: at least, not as I understand service."

"And," interjected another, "how about the Karma of what was then the future: the Karma of this very question, and of those now present" (and, as the Recorder now adds, of the readers of the QUARTERLY)?

"Must it always, then, be 'Thy will be done,' in everything?"

"Surely: until your will utterly is His. And remember that it is the same for the 'highest' as for ourselves: there is always a Higher. Obedience is the last as well as the first lesson, although, of course, it ceases at last to be obedience and becomes identity. In that it is like self-sacrifice—a word known to beginners only. Further on there is no such thing."

THE SILENT WATCHER

Our host interrupted: "I suspect someone of asking questions just to make copy for the 'Screen.' Stop it. I have some splendid stuff for you. First a letter from ——, with some really interesting ideas about the 'Silent Watcher.' He says he woke up from sound sleep with these impressions in his mind. If you use it, you should explain, for the benefit of those who have not read the *Secret Doctrine,* that the 'Silent Watcher' is the name given to the great spiritual being who presides over the destinies of this planet. Tell them that he is the link between the evolution of this world and the Spiritual Powers outside of this world. All the cosmic forces which come to us from outside our own individual system, come through the 'Silent Watcher.' He is also the Head of the Great Lodge and consequently has the highest rank in the Divine Hierarchy which exists in this world system—and so forth. This is what the letter says:

"' . . . about the Silent Watcher. I had a vivid impression of his marvellous power. Being in touch with the spiritual forces of the whole Universe I saw that he could instantly wipe out all sorrow, suffering, evil and pain from our civilization, if he chose to do so. The power to do it was there and could be exercised at any

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moment. Then the reasons why he did not instantly do what would at first seem to be something so desirable, flashed into my mind. It is for our best good that he does not do it. The Great Law which governs the Universe and which guides and controls our evolution, would have to deduct from the fineness of our ultimate achievement whatever of outside help and force we have received. Consequently the Silent Watcher perpetually balances the good and evil forces in the world; watches incessantly their action and interaction; and only interferes on the side of good when he sees that his interference is necessary. His hope, his desire, would be that he might never have to interfere at all; that we might be able to carry on our own development and evolution in an orderly and sufficiently rapid manner without outside help of any kind. This apparently is not quite possible, but he sees to it that we get no more help than is absolutely essential.

" 'His mind is the sum total of all the minds in the world and something of his very own added. Consequently he knows everything that is known by any one on earth as soon as the individual knows it. He is instantly aware of every thought which is born in every mind, and he is watching everyone, always, in a detailed, intimate, personal way which it is impossible for us to realize without some knowledge of the functions of the fourth and even higher dimensions. It is probable that the almost universal idea of a Personal God derives its source from some vague knowledge of the existence of the Silent Watcher.

" 'The sense of his illimitable power was only second to the sense of his infinite love and compassion. Indeed, tenderness is not too strong a word to use to describe his brooding care and solicitude. Great waves of love and sympathy and understanding were pouring from him in a steady stream to every human being. In addition to knowledge, power and love, was the feeling of his impersonality, his restraint. Think of watching the evolution of this world for untold ages, conscious of and partaking in the suffering of every human being, seeing the evil and feeling the pain; knowing that by a simple act of will you can instantly put an end to all of it, and yet holding back the power which is in you because you know that in the end it is best that you do so. There is a picture of self-control and power which makes me thrill to the depths of my being.

" 'I write you this because of the comfort which it must bring to everyone who understands it. We need not worry about the ultimate salvation of ourselves and our brothers, for that is in hands so mighty that all the forces of evil which are endeavoring to prevail against it can instantly be rubbed out of existence, as a boy rubs a pencil mark from off his slate. And meditation upon such a theme gives us a proper perspective for viewing our own pain and suffering.

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Such things take their insignificant place in the general scheme and instead of worrying about them, we are filled with a new inspiration and a new power to play our part in the evolution of the race.'

"I think that the man who wrote that letter," continued the recipient, "had had a genuine and immensely valuable experience. And yet, in the very nature of things, any expression of it in words must fall far short of the truth—a consideration which should make it not less, but more impressive. Words can never describe the glory and the wonder of a great spiritual experience or of a great spiritual being.

A Life Story.

"The other letter to which I referred is a life story instead of an isolated experience—a story pregnant with meaning for those who have eyes to see and ears to hear. And it seems to me that the record of actual human experience is worth any amount of theory when it comes to learning the lessons of life. The wise man does not have to live through every conceivable experience in order to learn; he can live things out in his head, as it were, instead of with his body. For this reason, biography and autobiography are the most useful and valuable forms of literature. They not only stimulate our imagination and inspire our wills, but we can derive actual fruit from their perusal and study; and much time may be saved on our journey through life, much progress made in our evolution, by proxy and through the experience of others, if we are willing to take to heart and to learn from the records which they submit for our edification.

"I would print this letter because I think that while philosophical systems may be studied to advantage if we do not give them too much authority and do not allow our minds to be circumscribed by their limitations, the record of an actual life which was lived with a purpose and was consistent and worthy, is infinitely more inspiring and helpful than any conceivable philosophical system. In any case, here is the letter:

"'My experiences in life have indeed been manifold and rich. You will perhaps be surprised to hear that I was the son of a poor and ordinary farmer. From the age of eight to twelve I very often in the summer spent the days as a shepherd, watching the cattle up in the mountains, bare-legged, and many times frozen and drenched to the skin. My food was plainer than you can even imagine. I loved this work, and those were very happy days. From that time and experience I know that much of the pity felt by those who are better off for the bare-legged and ragged children, living in the plainest way, on the simplest food, is entirely out of place. I only

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wish that the children in rich homes and royal palaces felt as happy and were as strong and healthy as I was as a child.

"'To starve, and not to have a place to dry up and get warm after having been out working in cold and wet weather, is, of course, very sad; but it is not plain food, or coarse clothing, or a hard bed, that are the real causes of unhappiness in life. It is not these things of the outer world that account for the growing discontent among the operative classes. It is the psychic life of those classes that poisons their existence. It is the mind-pictures of the supposed happiness of the rich man, a hundred-fold intensified by fancy, that create such strong craving for experiences never had by the rich man and that never can be had in the world of the present day; such as are anticipated in the bewildered imagination of the crowd.

"'This is the material used by socialism to build its future paradise—fancy and envy. I am asserting this boldly, because I know the truth of it by my own experience. My difficulties in life did not arise until I had obtained a position which made me belong to the supposed happy ones, those most envied by the crowd, namely, the officers of the state.

"'My mother had a brother who was a captain in the army, and another brother who lived in the capital of our country as a trader. These two uncles offered to provide for my education, and though my dear father and mother left it to me to decide the question, I chose to go far from my happy home in the northern part of the country. When I think of it now I can hardly understand how I, a boy only twelve years old, who had never left father and mother before for any length of time, really could decide to leave as I did. I did not see my parents and home again for six years.

"'Time passed and my education was finished. I became an officer of the Staff with a small salary, as is the case with us. I married a girl, poor like myself. Then began the struggle for existence. I was sometimes nearly despairing—to keep up the position and not to know how to do so. I saw the teamster sitting on his loaded cart, cheerfully whistling a tune. I envied him and I felt inclined to regret that I ever left my father's little farm where I had seen and experienced nothing but happiness. The struggle was hard; but it was greatly lessened by the happiness of my little home; and physically strong as I have always been, I went through it without injuring my health, and gradually the outer difficulties diminished until they entirely vanished.

"'At the cadet-school my greatest friend was the favorite son in one of the most aristocratic families in the capital. This brought me in contact with the highest society and gave me the opportunity to give my social education a finish and to gather new experience of different kinds. As a Lieutenant-Colonel of the staff, I was sent

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to X——— as the military advisor of our Minister. There I came in contact with diplomacy and the life of the court. Thus I have in my outer life passed through the experiences of all classes of people, beginning with the life among the small farmers and fishermen and ending, so to say, in 190—, when I was ordered to be in attendance upon King Edward VII of England, when he visited our capital in the spring of that year.

"'Rich in experience as my outer life has been, it is nothing compared to the records of the inner life. These are sacred, whether good or bad, and I shall not irreverently enter into details about them. But one thing seems clear to me: I should never have been where I am now had my circumstances or opportunities been easier or without hard struggle at certain periods of my life. What then seemed so hard to me, I bless now.'"

Even the Objector agreed that those two letters should prove interesting and valuable to the readers of the 'Screen.' T.

As a Mould for Some Fair Form.

As a mould for some fair form is made of plaster, and then when it is made and the form is cast therein, the plaster is broken and flung aside—

So, and for a form fairer than aught thou canst imagine, thy body, thy intellect, thy pursuits and accomplishments, and all that thou dost now call thyself,

Are the mould which in time will have to be broken and flung aside.

Their outlines are the inverse of thy true form: looking on them thou beholdest—what thou art not.

Edward Carpenter, in *Towards Democracy.*

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ELEMENTARY ARTICLES

Theosophy and Spiritual Culture.

PERHAPS there are some who will object to the title of this paper and say there can be no such thing as Spiritual culture for Spirit is perfect on its own plane. That there are some qualities that we call spiritual that manifest themselves in our lives will not be disputed, I think. St. Paul calls these qualities "Fruits of the Spirit," and he enumerates some of them, as, "love, joy, peace, patience, kindness, goodness, faithfulness, meekness, self-control," and he urges the culture of these Spiritual qualities, for in no one of us is their expression perfect. This is what I mean by Spiritual Culture. Let us bear in mind, however, that we are continually using words of which we cannot give the exact meaning, for words are not things but pictures of things, and as there can be no perfect picture of anything, so there can be no perfect embodiment of truth in material letters.

Colors, even in the hand of a genius, are powerless to give us a perfect picture of a man or a child, so letters fail to tell perfectly what the soul thinks. The painter can depict a log or a stone far more perfectly than he can give us a Christ or a Madonna. So in language we catch the meaning of common things, but when we try to express the great things of the Soul, the sounds of vowels and consonant, like the colors of the artists, refuse to do full duty. The glory and beauty of the word "Spirit" is that, while its final meaning evades us, it still exhales some fragrant qualities of itself, and Spiritual Culture is so living and acting that more and more of these qualities may manifest themselves in our lives. Spiritual Culture is the culture of the highest in us, for Spirit stands for the divine in man.

The love of food and drink, of riches and war does not spring from this divine essence in man, but the love of truth and honor, of benevolence and beauty does, and the culture of these loves is Spiritual Culture. The greater part of the language of the street, the shop and the farm is about the instrument used by the spirit, but when we leave these and come into the presence of the poet and the philosopher, or enter the solitude of the worshipper, another language

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is spoken, for we are now dwelling among the highest things. When a man lifts himself above the appetites of the flesh and deals in the pure and the beautiful, he has entered the lofty realm of the Spirit. Into this realm entered Plato studying eternal beauty, and Confucius reaching up to the highest, as well as Joseph of Arimathea coming to a tomb to embalm the body of a Master he so deeply reverenced. So, too, Thomas à Kempis, standing in an unclouded world, was conscious only of Immortality. All the questions that vexed the church and made food for ambition and strife were far down in the noisy vale beneath the dreamer's feet. All local and temporary dogmas and disputations are left out of his book and only the voice of the spirit is heard there. John Bunyan was of the same school and his *Pilgrim's Progress* lifts us out of the realm of the dry catechism into a world of feeling and beauty. The Wicket Gate, the Delectable Mountains, the House Beautiful, the Valley of Humiliation are all great visions that take us away from quarrelsome intellects and lift us into the realm of the spirit. To these names we may add many others such as Fenelon, Madam Guyon, George Fox, and a noble host of poets for whom, and by whom life was transfigured.

Great religious leaders have not always been noted for spiritual culture. Calvin was marked by a strong and analytical mind, but he offended half the world by his strong affirmations and denials. The same is true of Luther, of Jonathan Edwards and others. They were all great and useful men in the field of temporary battle rather than in the field of perpetual peace. Calvin was made great like William of Orange and the Duke of Wellington by battling against the foes of the human race. The makers of creeds and builders of systems generally stir up hatred and strife, while men of spiritual culture are makers of peace, moving in an atmosphere of love, lifted above all these little local questions, and like the sun pouring light on the evil and the good.

The man who mixes paints or tunes a musical instrument can never merit the praise or love given by society to one who paints the picture or makes the organ lift us into the third heaven. So in religion the dealers in creeds and forms can never equal in goodness or divineness those who reveal to mankind the religion of the soul. The literalists and sectarians are only mixers of paints which they cannot use, or custodians of ideas as a slave might be of a casket of jewels or a box of gold coin. Bunyan was happy in gaol; Fenelon was joyful in exile; Madam Guyon gave away her fortune to the poor—because spiritual culture had lifted them into an atmosphere where riches and honor and gratifications of the lower desires became small and insignificant, and earth itself great, only as the home of the soul. When the spirit rules, the clamor of gold

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and office, and appetite is silenced, their lurid and fatal eloquence has no longer any charm. The feet are lifted above the street and placed on a mountain full of God's angels; as one of our great poets has said, "On every height there lies repose." It is not the repose of sleep or an easy existence of inaction, but a repose that comes from the sublimity of the landscape and the purity of the air. The heights are everywhere and voices are ever calling us to "Go up higher."

In classifying physical beauty we make distinctions between a violet and an oak, between a cascade with its murmur and mist and a cathedral with its spires and arches; between a trailing vine and a range of mountains. With our change of feeling we change our words and to the rose we say beautiful, to the oak, grand; to the violet, pretty; and to the mountain, sublime. So while humanity is one, we divide its attractiveness into many parts and say of some, they are witty,; of some, pretty; of others, beautiful; and of still others, learned; but while the heart is filled with admiration for these it sees still another class rising above all these grades of moral and mental greatness, and we do not speak of this as beautiful but as sublime. In this group we see men and women of all ages. Wealth is here a mere accident whose presence or absence counts for nothing, for Jesus and Zeno were poor, Marcus Aurelius was rich. Personal appearance goes for nothing for Socrates and Saint Paul were both without charm of face or form. Ancestry is nothing, for Victoria was born to be a Queen and Epictetus a slave. Differences of creed are excluded, for Thomas à Kempis was a Romanist, George Fox a Protestant and Abraham Lincoln an eclectic. We may be neither rich nor beautiful, neither witty nor learned, but we may hear the voice calling us to the heights.

Does Theosophy give us any help, any guidance in reaching these lofty heights? Does it give any directions for the culture of the spiritual powers? It surely does, for that is its main reason for being. To help man to know himself, to master himself, to unfold his divine powers, and to help forward the evolution of humanity is the great work to which the Masters have devoted themselves, and the Theosophical Society is one of their schools of Spiritual Culture. The central and fundamental principle of the Theosophical Society is Universal Brotherhood based on the "spiritual identity of all souls with the Oversoul." And it makes this proclamation: "To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services. It joins hands with all religions and religious bodies whose

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efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics.* And lastly it invites to membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

"Knowledge is power," and the Theosophical Society is constantly seeking to impart to its members knowledge that will answer questions of most profound and vital interest, such as, how did we come here? what have been the stages of progress through which we have passed? and what is our future destiny? The doctrines of Reincarnation and Karma are keys that unlock many of the mysteries of human history and progress, and the revelation of the sevenfold nature of man, and the seven planes of being throws a flood of light on the nature of man, the uses of each part and the best methods of culture and development. The New Testament makes man a trinity—body, soul, and spirit—but Theosophy makes a finer analysis into seven parts, putting the physical at the bottom and the spiritual at the top as the New Testament does, showing us how to subordinate the lower to the higher, and urging us to make the spiritual supreme. In order that the spiritual may become supreme the whole lower nature must be brought into tune, just as a piano must be tuned in every string before it can respond with perfect harmony to the hand of the master player. Theosophy having explained the body to us has given us the best methods of physical culture—a culture that will enable the soul to use it as an instrument and a medium for expressing itself. There must also be a wise and careful training of the intellect, and Theosophy shows us how to train it so that it will be subservient to the forces of the soul.* The intellect must never be master but always the servant of the spirit.

For those who earnestly desire to unfold their spiritual powers so that they may the better serve their fellow men there are four books, each of which is unique, and all of them helpful (and in my opinion necessary) to guide our feet into the *path* and keep us in it. First of these I put *Light on the Path,* whose sub-title reads, "A treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence." In many ways it is the most remarkable book the Masters have given us. The second of these is *The Voice of the Silence,* translated by our great Teacher, H. P. B. from a very ancient text book called *The Book of Golden Precepts.* The book as we have it is made up of three

* See THEOSOPHICAL QUARTERLY, October, 1909, page 177 and January, 1910, page 279.

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"Fragments," I. The Voice of the Silence; II. The Two Paths; III. The Seven Portals, the whole of it being rich in spiritual instruction, and is the daily text-book of thousands of theosophists who find it indispensable for spiritual culture. The third of these books is the *Bhagavad Gita,* which means, we are told, "The songs of the Master." There are many editions and translations of this remarkable poem but the one I have found most helpful is Mr. Charles Johnston's translation with commentary, first published in the THEOSOPHICAL QUARTERLY, but now for sale by our Secretary, in a handy volume.

The fourth book I put last because last published, but so far as spiritual helpfulness goes I have found *Fragments* by Cavé much more inspiring than the *Gita.* It is a never failing fountain of inspiration, and when at home I want it always within reach, and when I go away I would rather leave behind my New Testament than the *Fragments.* Take sentences like these (pp. 42, 43), "It is not what you say and do, but what you *are* that tells, and that will leave its ineffacable mark upon each character you meet as upon all time. The soul desires to express itself in its reflection, your life. So live that it may do so. So think and act that you may become a channel for higher things to descend to the lower planes. MEDITATE on things you want to know. Seek all knowledge within yourself, do not go without. You understand what is meant by this; not that books should be neglected, but that information obtained from them should be *drawn within,* sifted, tested there. Study all things in this light and the most physical will at the same time lead to the most spiritual knowledge." On every page there are messages as stimulating as this, and something suited to all moods whether of sadness or joy.

If after a year or more of diligent study of theosophical teachings any soul sincerely and earnestly desires to consecrate itself more fully to spiritual living it may knock, and the door of the Inner School will open. There he will find new teachers and new opportunities—a new world; he will find new trials through which he will learn new lessons, and if faithful may come to a fulness of realization of which he has no conception now; he will find new power and new strength to rise above the mists and confusions of the lower life. Some things that he now takes on trust he will come to *know* and will be so filled with wonder, reverence, and gratitude that he will want to say with the Patriarch Job, "I have heard of thee with the hearing of the ear; but now mine eye seeth thee, wherefore I abhor myself and repent." In short, we find in Theosophy a guide to a spiritual culture that makes life broad, generous and beautiful, setting us free from the little and making us partakers of the Life Immortal.

JOHN SCHOFIELD.

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REVIEWS

The Fourth Dimension, Simply Explained.—Some time ago the *Scientific American* offered a prize for the best short essay, explanatory, in simple terms, of the properties of a space of four dimensions. The competition attracted a good deal of interest and comment and an unexpectedly large number of papers were submitted, dealing with the subject from different points of view. A collection of those judged particularly valuable have now been published in book form with an introduction by the Editor.

The theme of these essays is both of interest and importance to students of the finer forces of nature and of psychic phenomena. For, as Professor Zöllner long since pointed out in his *Transcendental Physics,* such phenomena all admit of a rational, and indeed, physical, explanation if we postulate the existence of beings and forces functioning in a wider and more comprehensive space than that to which our vision and external activity are habitually confined. The promise of a simple explanation of the properties of such a space was, therefore, a most welcome one, and it was with some eagerness that we received the book for review.

It is well to confess at the outset that we have been considerably disappointed, in that the promise of simplicity has been but indifferently fulfilled. Yet, though the ordinary reader will find much to perplex and puzzle him in these pages he will gain a very stimulating and widening view of the possibilities of the universe in which he lives. Nor will it be fair to charge the authors with obscurity in style or in thought. The subject is primarily a mathematical one and many of its aspects can only be satisfactorily treated by mathematical processes. It is in the over-ambitious attempt to deal with these aspects of the theme that confusion arises, and we cannot but wish the authors had confined themselves to those characteristic properties which admit of simple elucidation through analogy.

If we begin by considering a single point, conceiving of it as having only position but no magnitude nor extent in any direction, we will have the concept of a space of no dimensions. If we can conceive consciousness as confined to such a space, it would be wholly egoistic. It would be conscious of self and of self alone. It would know "I am," and would say "I am all." It would be entirely homogeneous, fixed and immovable, unless it transcended the limits of its space—its universe. As the quintessence of egotism it would be the opposite pole to the Absolute, and so in a certain sense corresponding to it, as nothingness is the opposite pole of the infinite and in a certain sense corresponds thereto.

If, now, we conceive this point to move away from its former position, thus passing beyond the boundaries of its universe, it will generate a line, a space of one dimension, including an infinitude of positions, an infinitude of spaces of no dimension. The beings of this space of one dimension might be regarded as little lines, able to move backward and forward, but having no consciousness of any sideways direction. It would be as though their world were a long wire, and each of them a little tube upon it, capable of sliding back and forth until they came in contact with their neighbors. The ends of these short lines would be the outside

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of each such being, and the space between would be quite closed in and could not be touched or seen by a being of his own world. In such a universe we would have only polarity, a front and a back, a forward or a retrograde motion.

But if one of these short lines were to be moved outside its own universe, neither forward nor back, but sideways at right angles to its one dimensional world, it would generate a two dimensional figure, a little rectangle or square. And if the whole line for its entire indefinite extent were so moved, a plane would be generated, which would be a space of two dimensions in which this little rectangle could live and move freely.

Fancying our little line thus taken out of his former world and looking back upon it, we can imagine his surprise at being able to see not alone his neighbors between whom he lived, but the whole extent of his former universe at once. He would see not only the outside but the inside of each inhabitant of the one dimensional world and could from his new vantage point speak to them and touch them from within themselves, while he himself was wholly invisible—outside their universe, beyond their ken.

When we remember that we ourselves live on the surface of the earth, moving upon it freely, but neither ascending nor descending more than short distances above or below it, we can realize how rich might be the life of a two dimensional being. He could live in houses as do we, though it is true they would all be flats without stairs, or better, architects' floor-plans of houses, with swinging doors and perhaps glass windows. These houses might be in cities with streets, or in open country. The inhabitants could be of many different shapes and sizes: triangles, squares, many sided figures, regular or irregular. As one imaginative writer has fancied, these different shapes might be the mark of cast or social standing; irregularity the lowest cast, triangles, squares, and polygons in ascending scale up to the priestly and highest cast of the circle.

In a little book called *Flatlands*, whose authorship is hidden under the name of A Square, this conception is developed at some length. The hero of the tale, A Square, is such a two dimensional being and is sitting in his library one night with all the doors closed, when he hears a voice within the room but not seeming to come from any part of it. Then there suddenly appears before him a circle—or what he takes to be such. And this circle, appearing thus within his closed and locked room without having entered through door or window or wall, terrifies him by appearing and disappearing, by growing large or small at will, by still speaking to him when invisible and by telling him what is passing within other closed chambers of his house or in distant portions of his world.

It is in fact not a circle at all, not a being of his space, but a denizen of our ordinary space of three dimensions, a sphere. This sphere has entered his room from above, from that direction in which Mr. Square's two dimensional room is wholly open, but of which he has no consciousness nor is able to conceive. The sphere appears as a circle, for that is all of the sphere which can exist at one time in the plane. It grows or diminishes as the sphere sinks or rises through the square's world. Lifted above the plane it can see all its extent, and within every closed space, within the very bodies and minds of its inhabitants. And to the square, seated in his library, this is a miraculous and terrifying thing, until the sphere lifts him also above his world and causes him to share for a brief time the vision of this more inclusive life. But when he is back, his vision passes, and the mystery returns, for he has not the power to conceive how that which is closed is open, how he, who can look in every direction, north, south, east and west, and every direction in between, can have been taken in a way which was none of these. "Are not these *all* the directions," he says. "Then how could I have been taken, if in none of these?"

This seems to us as illuminating a way of approaching the subject of the

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fourth dimension, and of illustrating its relation to our ordinary three dimensional space as it is easy to find without the employment of mathematics. All those properties which are possessed by a space of two dimensions in relation to a space of one, or by three dimensions in relation to two, are characteristic of the fourth dimension in relation to our own.

A fourth dimensional being could appear or disappear within our closed rooms, and we would see but that portion of him which was in our own space. He might seem just as ourselves, or again might change his form before our eyes, projecting a different portion of himself into our world. So Krishna changed his appearance to Arjuna, yet asserted that he himself had remained the same; and so Christ appeared in the midst of his disciples. He might literally lay his hand upon our hearts or speak to us from within ourselves. From him nothing would be hid and that which was done in secret or in the uttermost parts of the earth would be clearly seen. That which is separate and isolated in our space may be joined in a higher dimensionality; as the prints of my fingers on this page would be isolated and separate, yet my fingers themselves joined in the hand. And just as all planes and lines and points and the spaces of one and two dimensions are contained in the wider three dimensional space, and our imaginary beings living therein are also, though unconscious of it, living in our space too, so our three dimensional world is contained in a wider universe of four dimensions in which all unconsciously we live and move and have our being.

When we perceive that it is not our universe but our consciousness of it that is limited, our analogy is bettered by regarding our egotistic point as but a vertex, a corner, of a cube,—the sole corner of which the cube in that state is self-conscious. If self-consciousness is made to transcend the self, the new stage of one-dimensional life is reached, symbolized by a line, an edge of the cube; and thence the old self being again and successively transcended, the consciousness is broadened to the life of the square, in two dimensions, and of the cube itself in three. So with ourselves; that of which we are conscious is but a portion of our life—our visible universe but a facet of the great spiritual universe which supports it. We are never wholly in incarnation, never wholly manifest in a world which we transcend. Some glimpse of the true self we may have in flashes of intuition—and in those vivid first impressions which sometimes come to us, in which we seem to perceive the whole man standing in that greater world of integrated character and know him as he is with all his infinite possibilities, our judgment springing fully formed quite independent of the act and circumstances which we see. In all physical directions in which we can move we generate only physical things, but if we move our lives in some direction not limited to the physical world, then we may build of them a body for the wider life of the spirit. The prophetic, all-seeing vision, the conquest of time and space, the overcoming of separation, and the experience of union, are all heritages of this realm that have been won by saints and sages in the past, who, like A Square, were lifted above the world we know. The power which uplifted them is operative also upon us. Our heritage is ours for the taking, not as a miracle, not as a violation of law, but as a simple consequence of the nature of the universe in which we live.

H. B. M.

Growth in Holiness, by Frederick W. Faber, D.D. (John Murphy Co., Baltimore, Md.), is not a new book, though it has come to our attention but recently. Dr. Faber was the author of some well-known hymns, "Hark! Hark, My Soul!" among them. Originally he was a clergyman of the Church of England, and a friend of Dr. Pusey's. Later he joined the Church of Rome. *Growth in Holiness* gives the result of long years of study of the lives and practices of the saints. But the author contributes his own experience, also; and his understanding of the

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inner life was real and intimate. Students of Theosophy should find much practical help in what he has to say. They should be able to discard, without prejudice, the occasional outcropping of Roman ecclesiasticism. There is chaff mixed with the wheat in almost every book, and it would not be creditable if we were unable to appreciate the great merit and value of such a work as this merely because the author uses the term "God" when we might speak of "Higher Self," or because he breaks out occasionally into adoration of the Virgin Mary. We need not join him in that adoration unless we want to; but we must join him in his searching analysis of our own lower nature, in his efforts to convert faults into virtues, in his treatment of external conduct, in his explanation of "spiritual idleness," in his treatment of recollection and detachment, of self-love and the true idea of devotion. It is a book of self-understanding: and it should be remembered that he had not only his own experience to draw upon, but the experience of many hundreds of his predecessors who, as spiritual directors, had had an unequaled opportunity for studying the hearts of men.

The author opens with a chapter on "True Signs of Progress in the Spiritual Life." Realizing that desire for progress is in itself an evidence of progress, he says that, "If we are discontented with our present state, whatever it may be, and want to be something better and higher, we have great reason to be thankful." His second evidence of progress is "if we are always making new beginnings and fresh starts." He says that the great St. Anthony made perfection consist in this. Yet it is often ignorantly made a motive of discouragement, "from persons confounding fresh starts in the devout life with the incessant risings and relapsings of habitual sinners." Thirdly, "it is also a sign of progress in the spiritual life, when we have some definite thing in view: for instance, if we are trying to acquire the habit of some particular virtue, or to conquer some besetting infirmity." Fourthly, "it is a still greater sign that we are making progress, if we have a strong feeling on our minds that God wants something particular from us. We are sometimes aware that the Holy Spirit is drawing us in one direction rather than in another, that He desires some fault to be removed, or some pious work to be undertaken."

In his next chapter Dr. Faber calls attention to the dangers of "Presumption and Discouragement." He insists that "many souls are called to perfection, and fail, through the sole and single mischief of discouragement"; and the trouble is that "persons trying to be spiritual are peculiarly liable to discouragement, because of their great sensitiveness." Conscience acted upon by the Holy Spirit, "becomes so fine and delicate that it feels the jar of little infirmities, that never seemed infirmities before; and not only is its perception of sin quickened but the sense of pain which sin inflicts is keener." To be languid and unjoyous, he says, is quite fatal to us; and it is in these two things that the bane of discouragement consists. Presumption, in Dr. Faber's opinion, is much less common than discouragement. St. Theresa says that humility is the first requisite for those who wish to lead an ordinarily good life; and that courage is the first requisite for those who aim at any degree of perfection. So, as presumption is never very far from courage, we must be upon our guard against it.

Dr. Faber warns his readers against one of the earlier opportunities for presumption. He says that "in the earlier stages of our course, and especially in the remains of our first fervours, there are some things that greatly resemble what we read of in advanced saints. The fact is, we are only just settling into our normal state. God has hitherto been doing far more than it is his will to do for a continuance. Our beginnings are sometimes almost as supernatural as our endings may be." But while the first fervours of our spiritual experience may give rise to presumption, there is at least equal likelihood of discouragement during the period of aridity and "dryness" which invariably follows. "We must part company now with a great deal of sensible sweetness, with many secret manifestations of

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God, and fervent aspirations, which have sometimes perhaps made us fancy that we should be saints. . . . Perseverance is the greatest of trials, the heaviest of burdens, the most crushing of crosses."

There is an admirable chapter on recollection. "To put it quite shortly, recollection is a double attention which we pay first to God and secondly to ourselves; and without vehemence or straining, yet not without some painful effort, it must be as unintermitting as possible. The necessity of it is so great that nothing in the whole of the spiritual life, love excepted, is more necessary. We cannot otherwise acquire the habit of walking constantly in the presence of God; nor can we without it steer safely through the multitude of occasions of venial sin which surround us all day long. The whispered inspirations of the Holy Ghost pass away unheard and unheeded. Temptations surprise us and overthrow us; and prayer itself is nothing but a time of more than usual distractions because the time out of prayer is not spent in recollection. The very act by which we apply our attention to prayer does little more than empty our minds of our duties, so as to give more room for distractions than we had while hand and head and heart were in the occupations of daily life. This habit of recollection is only to be acquired by degrees. There is no royal road to it. We must make the occasional practice of silence one of our mortifications, if we can do so without singularity or ostentation; and seeing that for the most part we all talk more in conversation than others would wish us to do, it would not be hard to mortify ourselves in this way. . . . But the greatest help of all is to act slowly. Eagerness, anxiety, indeliberation, precipitancy, these are all fatal to recollection. Let us do everything leisurely, measuredly and slowly, and we shall soon become recollected, and mortified as well. Nature likes to have much to do, and to run from one thing to another; and grace is just the opposite of this."

In *Light on the Path* we are told that "the virtues of man are steps indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone." Dr. Faber tells us the same thing. He says that "Virtue itself is a means, not an end; for virtue is not God, nor union with God. Do not think this admonition strange. It is one that was constantly in the mouth of St. Francis of Sales."

But it would be possible to quote indefinitely. For instance: "There was a day, it was a day of revolution, when we ceased making general resolutions, and only made particular ones." "We struck a balance between prudence and principle, and forgot that concession and dispensation are for the later, not the earlier stages, of the spiritual life." "God is to us very much what we are to Him." "The inordinate pursuit of virtue is itself a vice, and the anxious desire to be speedily rid of all our imperfections is a delusion of self-love." "Everything is an end, no matter how transient, if only it be referred to God." It is a book which is worth reading many times. T.

Life After Death, by Gustav Theodor Fechner, translated by Dr. Hugo Wernekke (The Open Court Publishing Company, Chicago). In reading William James' brilliant and fascinating book, *A Pluralistic Universe*, we were struck, as no doubt many of Mr. James' readers were, with the passages he devotes to Fechner, the original and luminous German philosopher who was born in the first year of the nineteenth century and lived to the ripe age of eighty-seven. We were, indeed, so struck with what Mr. James has to say of Fechner, that we welcomed this little translation, and read it with a lively and growing interest. As we read, it became more and more clear that, in seeing Fechner through the highly refracting and not wholly achromatic spectacles of Professor James, we were adding something to the good German, and at the same time losing something; and that the man himself, in that clear and open daylight which he himself loved so well, was even more akin

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to us, more valuable for our purposes, than Mr. James had allowed us to hope. In some ways, indeed, Fechner seems to us a better philosopher, and a more mystical, than Mr. James himself, in spite of all the charm, the force, the originality of the father of Pragmatism. We feel, therefore, that, in a brief review such as this, we can not do justice to Fechner; so that we hope to return to him, and to write of him more at length. For the present we shall content ourselves with saying that the work of the Open Court Publishing Company, in bringing out this delightful little book, is admirable, while the part of the translator is beyond praise. We cannot easily recall a better example of the translator's always difficult and often exasperating art. We are inclined to think, indeed, that this English version must read more smoothly than Fechner's original work. C. J.

The Magical Message according to Ioannes, translated by James M. Pryse.—When Matthew Arnold was writing his excellent and epoch-making book, *Literature and Dogma,* he insisted very strongly that one of the most valuable ways to get at the true meaning of the religious documents he was considering, was, to avoid the use of words and phrases which, by their very familiarity, had ceased to evoke any definite thought, and to try to select words which, even though not perhaps always the best or closest translations, had yet the sovereign virtue of freshness, and so were able to make a real and living impress on the mind. Thus, instead of the word "God," Matthew Arnold wrote "the Eternal," the Eternal that makes for righteousness; and, instead of the soul, he wrote, "the power within us, not ourselves, that makes for righteousness."

This principle, the use of the vivid and unfamiliar word and phrase, has been carried out consistently in Mr. Pryse's translation of the Gospel according to St. John, as indeed the title quoted above sufficiently shows. For the most part, in translating, Mr. Pryse has taken the dictionary meaning, the general literary meaning of each word, as it floats in the broad current of Greek poetry, philosophy and history, setting aside the more strictly theological meaning, which has become attached to so many words in the New Testament, as the result of centuries of theological use and controversy. Here, he is very happy in restoring a certain freshness, even in giving an air of novelty, which cannot fail to refresh the minds of his readers and arrest their attention, thus enabling them to see new meanings in the Gospel, and to see old and familiar phrases in a new light.

The question in my mind, as I read one page after another of Mr. Pryse's translation was not whether this light is clear, but whether it may not be, perhaps, too strictly monochromatic; bringing out details and hidden features very sharply, yet at the same time giving them too great a uniformity of complexion; rather putting into them the color of the translator's mind, and reflecting the tone and type of his special studies and predilections. But of this readers must judge for themselves. The thoughtful study and scholarly care of the translator are evident throughout. One can clearly see that he has had throughout a defined leading idea, and that he has applied great industry and not a little scholarship to the successful completion of his task. Of the quality of his translation, perhaps the following passage gives an adequate illustration:

"Iesous answered:

"'Amen, Amen, I say to you, If any one be not born of Water and of Breath, he cannot enter into the Realm of The God. That which has been born from the flesh is flesh, and that which has been born from the Breath is Breath. Do not wonder because I said to you, You have to be born from above. The Breath breathes where it wills, and you hear its voice; but you do not know whence it comes and where it goes. So is everyone who has been born from the Breath.'"

To this, Mr. Pryse adds the note: "Alluding to the mysterious coming and going of the Initiate in his Fire-body, or *soma pneumatikon.*" C. J.

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QUESTION 113.—*What is Karma?*

ANSWER.—The meaning of the word Karma has been given by H. P. B. as "The law of retribution." This does concisely express its meaning to one who is already familiar with the term, but in order to make the meaning clear to others, it is necessary to elaborate upon this short definition.

St. Paul said "Work out your own salvation. Whatsoever a man soweth that shall he also reap." The result of any thought or act of an individual must return, at some time, to him, and he will then enjoy or suffer the fruits of his former thought or act. Physicists recognize the natural law that any action has its accompanying and equal reaction. This is by analogy a good illustration of Karma. Regard any thought or act as a force set up by the individual and he will invariably experience the reaction from that force whether good or evil. In this way Karma shows that what we are at present is the result of what we have done in the past and what we do now will determine what we shall be in the future.

L.

ANSWER.—If the question is intended to reach to the ultimate, I must reply that I do not know. However, something may be said as to its manifestation in the universe.

We are told that the Sanskrit word Karma literally means "action," but we are also told that in Oriental thought the idea of action is intimately associated with the idea of reaction—so intimately that the reaction is said to be contained in the action. Perhaps this word Karma (action) may give us a glimpse toward the Unknowable Source of all action, one name of which is Absolute Motion.

Karma is the law of cause and effect, or the law of justice, or the law of equilibrium, or the law of equity, or the law of adjustment, or the law of ethical causation, etc. All of these terms fall short of expressing the whole meaning of Karma, because the mind cannot grasp the absoluteness which is the scope of its action. As its operation becomes apparent to us, we see it as a universal law, unerringly exact, ineffably wise, and compassionately just. We may call it the Will of God if we choose, but it eludes final analysis and we cannot at last distinguish it from the unknowable Causeless Cause of the rational philosophies or the Absolute Deity of the metaphysical systems.

Karma is the all-pervading One Law in the universe, in which all laws rest. It is the eternal basis upon which all human knowledge is founded. If it were to fail in the slightest degree, if we were unable to depend utterly upon the integrity of the law of cause and effect, then all we know of unity, order, harmony, design or intelligent purpose in the universe would be without foundation, unreliable, and chaotic.

Karma is not the Providence of the sentimentalist, nor the blind Fate of the moral anarchist. It is the Eternal Law, which responds impersonally to our every action with infinite exactitude, whether our action be good or evil. Nor should

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we speak of "good karma" or "bad karma," but try to realize that we are dealing with absolute justice, whose work in the lives of men is indeed the only true compassion. A. I. M.

ANSWER.—Karma is "that Law of re-adjustment which ever tends to restore disturbed equilibrium in the physical and broken harmony in the moral world." It is important to remember that Karma is a law, not a personality, and that it is therefore automatic in its action. We ourselves give to Karma its initial impulse and its direction. Moreover just as action and reaction are equal and opposite in the plane of physical forces so they are in the plane of moral aspirations and deeds. The disturbance set up from a particular point can only give place to restored equilibrium when all the forces set in motion from it reconverge to that same point. This must not be taken as a denial of the fact that such a disturbance spreads far beyond its original cause, and that each recipient of the original impulse must be in turn a recipient of the reaction from that impulse.

L. E. P.

QUESTION 114.—*I have heard it said that Karma acts on the physical and on the spiritual planes. How can this be? I thought it was the moral law of cause and effect.*

ANSWER.—Because of the world's great need of recognizing the reality of Karma as the basis of moral law, most of our Theosophical literature treats of it almost entirely as the law of ethical causation, and probably this is why the questioner is led to ask the above question.

Karma "acts" upon all planes. It applies to every point of space, to every atom, to every phase of being, to every manifestation of consciousness, throughout all cosmos. It is the omnipresent law of cause and effect, of action and reaction. The human mind cannot conceive of any activity of any kind, in any place, on any plane, except through this law. The attempt to exclude it from any plane whatever can result only in annihilating our concept of being as to that plane.

Karma is the great law of adjustment not only in the moral world, but equally so in the physical and every other world. Everywhere, so far as the mind can reach, and in realms beyond the ken of the merely reasoning mind, the sway of the law is absolute. It guides the destiny of souls through the cycles of existence, but no less does it direct the sweep of suns through the abysses of space. From the tangled skein of earth-life it unerringly weaves the orderly pattern of immortal purpose, but no less exactly does it adjust the equilibrium of the molecule in the retort of the chemist. Not only does it measure with exactitude our every motive, but no less does it mark the paths of the highest manifesting spiritual powers of cosmos. A. I. M.

ANSWER.—Must not a universal law be operative on all planes? We may give it different names on different planes, but it is still one law. There are many phrasings of the law of Karma but perhaps none more clear than the words of Paul, "Whatsoever a man soweth that shall he also reap." Since the harvest comes on the plane where the seed is sown, it would naturally come for most of us on the physical, psychic and lower mental planes. But by using the convenient figure of the planes we often complicate rather than lessen our difficulties; as a layman may find it harder to understand the working drawing of a lock than to understand the mechanism itself. P.

ANSWER.—Karma does work on the spiritual and on the physical planes. It is the universal law of cause and effect. The Karma resulting from good or evil actions works itself out on both planes: on the spiritual plane in the building of

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character, good or evil, on the physical plane in the circumstances of life. For instance, I am cross or hot tempered or unjustly severe to another man. The result of this is, spiritually, to create a tendency to weakness of that kind in my character, so that the next time a like temptation arises it is harder for me to resist, and therefore more unlikely that I do so. The habit of bad temper is thus little by little established in me, and I go through life quick to take offense, sour and unamiable, a settled crank.

But the matter does not stop there. The man to whom I was unjust or disagreeable resents it actively, or, passively, seeks to avoid me. The initial impulse of my bad temper is reflected back to me in his actions or attitude. And as my ill-temper grows more confirmed and general, its outer effects are more evident in my environment. The world returns like for like. I am received with coldness and constraint till I come to the conclusion that man is a sorry creature and the flavor of life is bitterness.

If I could but perceive that all this was my own fault, that my environment was but a mirror nature holds up to me of my own acts, then this bitterness would lose much of its sting of apparent injustice, and I should see that the remedy was in my own hands. The very consequences of my acts, coming thus back to me, would be my opportunity to better them. For my friend to show his offense at my bad treatment gives me the chance to make amends. Above all it gives me the chance to preserve my poise and keep my temper under more severe provocation than that to which I formerly yielded. And now, too, I have a stronger incentive to keep my temper, for I have seen the ill effects of losing it. So in the physical Karma of our acts is the opportunity to correct the spiritual Karma, to build ourselves anew and as we would. For—

"Man is made of desire:
As he desires so he wills,
As he wills so he does,
As he does so he becomes."

Our Karma is our past, builded into our character, reflected and expressed in our environment. And this environment is precisely that which is most rich in opportunity to learn the lesson we need and to correct the mistakes we have made. That is the effect of every cause. Sometimes we are tempted to speak of Karma as though we were its slave, as though it were a predestination, even if of our own making. And this is true just as and just so far as every force in the universe has its full effect and is worked out in just so much heat or energy or motion. But it is true just so far and no further. Our Karma is an impulse given from the past, and it is a law of physics and of life that a constant force no matter how insignificant in magnitude can outwear and overcome any initial impulse no matter how great. So a stone flung from earth returns again by the steady persistent pull of gravity, its initial momentum outworn and overcome. In the same way the will of man, resolute, sustained and unremitting, can outwear and overcome all his past, all his Karma of character and circumstance, and guide his life to whatever end he himself determines. Man is forever and always the "Master of his Fate."

B. M. X.

QUESTION 115.—*In the* Secret Doctrine (*see* Key to Theosophy, p. 211) *we read that the law of Karma reconciles one to seeing honors paid to fools and profligates, while a man of intellect and noble virtues perishes for want of sympathy. Does this mean that some virtues perish for want of sympathy? Does this mean that some virtue in a past life has been rewarded by successful folly or profligacy in this, and that evil done has been rewarded by noble character and unhappiness?*

ANSWER.—H. P. B. says in a sentence just above the statement quoted by the questioner: "There is not an accident in our lives, not a misshapen day, or a

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misfortune, that could not be traced back to our own doings in this or in another life," and that "the law of Karma is inextricably interwoven with that of reincarnation." Then note that she spoke of the *"apparent* injustice of life," as seen by "one unacquainted with the noble doctrine."

Because a man of intellect and noble virtues may suffer in this life does not, I believe, mean that his suffering is the result of his noble virtues in a previous life, but rather from his lack of them. Nor can I believe that his present virtues, as karmic causes, perish in the personal privations resulting from causes created in a previous life. Quite the contrary, I think, is true. His present nobility of character cannot but be reinforced and strengthened by what appears to be "undeserved" suffering; for the fact that he maintains his nobility in the stress of adverse environments, even while his personality is crushed in the struggle, is proof that he is learning the great lesson of existence—the knowledge of the Infinite Law.

Cause precedes effect on all planes. So, in the case of the fool and profligate, the causes of the honors bestowed upon him must be looked for principally in a life previous to the present. As he sowed, so is he reaping. But it does not follow that such a harvest is desirable because the fool finds personal pleasure in it. It will be noticed that the honors rendered to a fool and profligate consist mostly of the adulation of other fools and profligates, and that is much more difficult material to build true character from than the suffering of the virtuous man.

Then, too, I believe we are too prone to regard the unpleasant things of life as "bad" and the pleasant things as "good." We do not teach our children so. We teach them that many things they do not like are the best for them—because we know; and so they also learn to know. All experience of life, both pleasant and painful, is profitable to the extent that we discern in it the workings of the Great Law.

The question also suggests another phase of the subject: the interblending of the personal karmic causes of each of us with those of the balance of mankind, making what has been called family, social, national and race karma, which bind each of us to the exact measure of his responsibility in each classification. "No man liveth to himself." The ethical brotherhood of man is an awful fact. But there is spiritual selfishness as well as kamic selfishness. We can imagine the man of noble virtues, who nevertheless finds every man's hand against him, did in a past life strive mightily for personal purity, and thanked God he was not as other men; and verily, he has his reward. But the spiritual aspect of the Law, altruism, he ignored. The law of Karma is not punishing him by suffering in the present life; it is answering the crying need of his developing soul to know the law of human brotherhood. A. I. M.

ANSWER.—Good Bishop Whateley gave warning to rhetoricians, long ago, that reasoning which led from effect to cause was full of pitfalls. Whatever the seeming inequalities of fame and fortune in this world, we may take heart, knowing that in the end every man is sure to get his due. But when we try to determine what past causes led a man to his present position we are soon beyond our depth. For, what is good fortune? Was Abraham Lincoln fortunate or unfortunate in being President during those terrible years when he carried the Nation's agony with a breaking heart? Did his position result from past mistakes or from past good deeds? Is the fool to whom the world pays homage more fortunate than the despised wise man?

We think too much of Karma as punishment inflicted personally. It is not given us to follow that aspect of its working, back through the dim past. But in its other aspect, as *opportunity*, it sheds light ahead. We have the assurance that every seed shall bear fruit in the lives to come; and no hardships on the physical plane can deprive us of the opportunity to sow, on the mental and spiritual planes, such seed as shall bring our desired harvest.

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ANSWER.—Karma has nothing to do with reward and punishment, strictly speaking. It deals simply with *consequences*. If we see a man of noble character suffering, while a fool or profligate is apparently loaded with the favors of fortune, we know that nothing but his own deeds has caused the good man to suffer, while the bad man enjoys the fulfilment of all his desires. But the far-stretching web of Karma cannot be unravelled by the short-sighted efforts of man, and its mysteries cannot be solved by guess-work. The misery we see existing around us may be not only the result of a man's error and sin in a former life, it may be the last trial of the future saint, the final purgation of evil from his soul.

"For an hour, if ye look for him, he is no more found,
For one hour's space;
Then ye lift up your eyes to him and behold him crowned,
A deathless face."

For one of the lessons taught by the law of Karma is "Judge not, that ye be not judged." K. H.

ANSWER.—Neither the spirit of Karma nor the secret of bird-flight can be learned from stuffed specimens. We may learn something of the way of Karma by watching it in action, viewing that action as related to the purpose behind the action.

Karma is the law of justice, in a world whose purpose is individual character building: This world is a world of progress, its law of justice is a law for progressive evolution. Karma knows nothing of rewards and punishments; it knows only opportunity for individual development, and to everyone of us it is constantly bringing the largest measure of opportunity that can be made useful.

Karma is never effect; it always operates on the plane of causation. The "successful profligate" and the "saint perishing for lack of sympathy" are both stuffed specimens. We know that profligacy does not succeed: We know that saints get all the sympathy that is good for them.

This is a world of great responsibility, and a world of great freedom. There is much freedom of will, and much freedom of opportunity. Brand new opportunity is constantly coming into our lives, but we cannot read the brand. It takes at least thirty years to prove whether any event in life bught to be called good luck or bad luck; if, instead of the experience of thirty years, our judgment might be illumined by the conscious experience of three incarnations, we should see that there is no bad luck and no good luck, no successful profligates and no perishing saints. Life is one great cycle of splendid, recurring opportunities. Karma is always just. P.

ANSWER.—I cannot think that the writer of the *Key to Theosophy* had any such meaning as you imply in your question. To me the passage that you refer to means that we should not regard the immediate outward results of either folly or virtue as having any significance. Let us rather think of the inevitable results of either folly or virtue upon the man himself, that is, upon the ego. What does it matter that the profligate is encouraged in his folly by others? Is the honour paid him a thing of any value, that we should be filled with envy? No. Except in that it reacts to the detriment of those who encourage and honor him, it is all of no consequence. Also it is of no moment that the man of intellect and noble virtues perishes for want of sympathy. Those who fail to sympathize with him are the losers—not he. By the law of Karma they will both have their reward and the man of noble virtues will be strengthened in them and the profligate will see his folly and turn from it to better things. L.

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T·S·ACTIVITIES

The Annual Convention.

The Annual Convention of the Theosophical Society will be held at the Grand Hotel, Cincinnati, O., on Saturday, April 30, 1910, beginning at 10.30 A. M.

Branches unable to send personal delegates are requested to forward proxies, for the number of votes to which they are entitled, to the chairman of the Executive Committee, Mr. Charles Johnston, 511 West 122d Street, New York City. Members expecting to attend the convention may communicate with the Secretary of the Cincinnati Branch, Mr. F. C. Benninger, 3826 Millsbrae Avenue, Cincinnati, O.

Theosophy as Applied Wisdom.

The reports that reach us from the Branches show an ever increasing emphasis upon the practical bearing of theosophic principles and spiritual law as applied to the problems of personal daily living. The subjects of discussion are no longer left as mere abstract theories, but of each the questions are asked "What does this mean to me? What difference should it make in my daily life?"

So in a letter from the Pacific Branch at Los Angeles, Cal., we read: "Our Branch is flourishing, and the attendance of the general public at our meetings is most encouraging. We find that enquirers are searching for the road to the inner life rather than for a merely intellectual exposition of its philosophy, and our meetings are conducted wholly with a view of developing the spiritual aspect of life. Every one present is expected to speak on the subject announced at the preceding meeting, and this is followed by questions and general discussion. We have never adopted or encouraged a one man platform discussion, believing that if every one comes prepared to speak a greater individual initiative is developed and we are able to reach a broader, more comprehensive view of the subject, learning one from another different aspects of the truth. Our mode of procedure makes our meeting a social gathering, and it seems to be a success with the public, as there is a return of the same persons to meeting after meeting."

The underlying reasons for this type of procedure were developed at some length in the last issue of this magazine, and meetings so conducted have proved uniformly successful. An interesting question was raised in this connection, however, in the New York T. S. whose meetings have been planned on these lines for many years. The question was this: "Why is it that you lay such stress upon the spiritual aspect of life and the spiritual significance of the subjects discussed? Whatever topic you choose, whatever is said upon it even by those who treat its most common-place or material aspects, is made before the evening closes to bear upon the moral and spiritual life of man. Does this not tend to discourage the free self expression of those who may have little sympathy with religious thought but who have been drawn to the T. S. by its open platform for scientific discussion?"

The question is doubly interesting because it points at once to the experience of a very significant fact and to a danger which might be grave. The fact is that

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when we attempt to synthesize a number of independent views of a given subject, the unity which is indicated is an inner or spiritual, and not an outer or material one. Just as when a beam of light is passed through a prism and we see its different colored rays, the attempt to synthesize them leads us back to the pure white light as it was before its differentiation, so the attempt to synthesize the light passing through many minds leads us back to the inner character of that light behind the mind. It is the result of necessity, of the very constitution of the universe, rather than either of chance or intent, that the synthesis of a T. S. meeting should deal with the spiritual significance of the subjects considered.

But the danger that the question indicates may also be a real one, if it be forgotten that in this spiritual unity every view, however apparently at variance with the rest, or however purely material it may seem, must have some part and place. If this be not remembered the meetings may grow one sided and hospitable only to such opinions as are easy of synthesis. Our Western minds slip very easily into sectarianism, and we must be constantly on our guard against it. The very life and significance of the T. S. is its liberality, the genuineness of the welcome it extends to all shades of opinion; and the greatest care is necessary to preserve such a cordial and open atmosphere that each member or visitor may be helped to express himself freely and frankly. We fancy that it is very rare for any Branch to fail in this theosophic spirit, but it is well to keep it in our minds that we should not fail. M.

In the death of JOHN LLOYD, late President of the Salt Lake City Branch, the Theosophical Society has lost an old and valued worker, and there are many beyond the limits of his family and his fellow members in the Branch, who will miss his comradeship and presence. It is fitting that, at the close of a long life of service, those who have shared in his ideals should testify to the steadfastness with which they were pursued, and that the Branch to which he gave so much of time and helpful thought should wish to take this means of acknowledging its lasting gratitude.

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THE SECRETARY T. S.,

159 Warren Street, Brooklyn, N. Y.

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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., 159 Warren Street, Brooklyn, N. Y.

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